UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

INTERNATIONAL QUARTERLY REVIEW

Organ of the Unitas Association English Language Edition

Vol. VIII WINTER, 1956 No. 4

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THE GRAYMOOR PRESS, PEEKSKILL, NEW YORK

Imprimatur:

✠ Aloysius Traglia
Archiepus Caesarien Vicegerens

February, 1957

FR. PAUL WATTSON'S CONCEPT OF THE UNITY OCTAVE

To understand an institution better, it is often helpful to go back to the time of its origin and, indeed, to enter within the thought of its founder. The Octave of prayer for Christian unity, which is kept from the 18th to the 25th of January, was, as we know, conceived, observed, and propagated by Fr. Paul Wattson, the founder of the Franciscan Friars of the Atonement. In order to evaluate more clearly the different, and at times delicate, questions to which the success of this Octave has given rise, it would help considerably if we were to recall the early intention of its originator.

In 1907, Fr. Paul was not yet a Catholic. Born in 1863, he was already past the age of forty at the time. As an Episcopalian minister, he had served in different posts and had met with success as a preacher. Now he found himself at Graymoor, not far from New York, the superior of the Society of the Atonement which he had established a few years before. For some ten years he had been convinced of the primacy of St. Peter, and consequently of that of the Pope; and he campaigned openly for the return of the Anglicans to the obedience of Rome. He and an Anglican colleague, Spencer Jones, had been co-authors of a work entitled: *The Prince of the Apostles*, which might well have been written almost in its entirety by a Catholic. Following a proposal by Spencer Jones that appropriate prayers and sermons be arranged for the Feast of St. Peter on the 29th of June, the idea struck Fr. Paul—after the manner of a pressing inspiration—of devoting instead to prayer for unity the whole octave from the feast of the Chair of St. Peter at Rome, on the 18th of January, to that of the Conversion of St. Paul, on the 25th of the same month.

This plan was speedily put into operation; and as early as 1908, without any publicity to speak of, several thousands of people had prayed in union with the Graymoor community on the days indicated for the unity of Christians. Who were these first supporters of the Octave? Graymoor's monthly organ, the *Lamp*, tells us that they were "both Roman Catholics, and what we think we may properly call *Anglo*-Roman Catholics" (1). They were Christians who believed, as Fr. Paul did, in the supremacy of the Pope of Rome.

The founder of the Octave had his reasons for choosing the period from the 18th to the 25th of January, and on the same page of the *Lamp*, he tells us what they were: "There is a peculiar fitness in this particular Octave for united prayer and effort to further true Catholic Unity, because it links the names of the two great Apostles who jointly founded the Holy Roman Church with that Chair of Peter, which is by divine appointment the centre around which all must rally and whose authority all must acknowledge before the whole body of the faithful can constitute one fold under one shepherd" (2).

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(1) *The Lamp*, February 1908, p. 26.

Thus, Catholics and Anglican "Papalists," as they are referred to today, were of one accord in asking for the reunion of separated Christians with the Church of Rome. They prayed that the supreme authority of the Bishop of Rome might be acknowledged by all, for they looked upon him as the center of unity and as the one shepherd commissioned by Christ to govern the one fold.

How, it might be asked, could non-Catholics, Anglicans, and Fr. Paul himself pray in this fashion and not become Catholics? It was, doubtless, because they were hoping for the return of the Church of England as a body; this is what they were awaiting and preparing for. Fr. Wattson was not long in sensing the uneasiness of such a position—so little logical in itself. He thereupon consulted his superiors. Dr. Frederick Joseph Kinsman, who was then the Anglican bishop of Delaware, made his opinion known to Fr. Paul with clarity and frankness and told him that he should choose between the two Churches; furthermore, in the disposition of mind in which the latter found himself, the best thing would be for him to become a Roman Catholic (3).

Thus it was that on October 30, 1909, Fr. Paul Wattson and his two communities of the Friars and Sisters of the Atonement were received into the Catholic Church. The January Octave, then, such as it was conceived and inaugurated by its founder, has for its end to obtain the union of all men under the religious authority of the Pope. In fact, when in 1931, in accordance with the wishes of Cardinal Bourne, the English designation of these eight days of prayer was to be changed from the *Church Unity Octave* to the *Chair of Unity Octave*, the *Lamp* commented as follows: "This preference of the Cardinal Archbishop of Westminster is most welcome to the originators of the Octave at Graymoor . . . It is a more explicit description of the kind of Church Unity we desire and pray for. Outside the Catholic Church every man has his own theory and conception of Church Unity; the title 'Chair of Unity' definitely declares that communion with the Chair of Peter at Rome is the only infallible and unfailing test of Catholic Unity" (4).

Blessed by St. Pius X in 1909, the observance of the Octave soon spread far and wide throughout the Catholic Church. But in proportion as its success grew more extensive and awakened the interest of Christians less well disposed in regard to the Pope of Rome, it became more difficult to propose to all the intention so unequivocally held to by Fr. Paul, namely, the return to the See of Peter. How reconcile the desire of seeing all Christians adhere to the Octave with the explicit acknowledgement of the primacy of the Pope implicated in the practice of the Octave?

Two solutions at least are possible. One is that of the late Abbé Couturier whose admirable charity has done much to better relations

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(2) Ibid. p. 26.
(3) Dr. Kinsman, himself, was later to become a Catholic, entering the Church in 1919.
(4) *The Lamp*, January 1931, p. 3. Cf. *Unitas*, vol. VI, p. 229.

between Christians. He relinquished the intentions of Fr. Paul of Graymoor which implicated faith in the authority of the Pope, and in their place he substituted a request for the sanctification of both Catholics and non-Catholics. Instead of praying, for example, "for the return of the Lutherans to the faith of Rome," he asked for "the sanctification of the Lutherans"—a prayer that the Lutherans themselves would willingly make. In the same spirit, interdenominational meetings have been held during the Octave in which Catholics and non-Catholics listen to irenical discourses, hear or sing the same hymns, and join together in some prayer. In short, those who take part in these meetings try to show how, in spite of divisions, they are still united.

Until something better comes along, this manner of acting by its frequent manifestations of charity creates a sympathy and an understanding which are precious for Christians of different confessions. This is one advantage which will have to be preserved even if one were to prefer another solution.

This abandonment of the original intentions of the Octave has in fact been criticized. Indeed, to pray for the sanctification of Christians is to pray but indirectly for their unification. More than a manifestation of unity, the Octave should be an appeal to conscience of the evil of division and of prayer for the return to unity. Moreover, is it really impossible to make our separated brethren understand—those who know Catholic teaching and who realize that a Catholic cannot conceive of the unity of the Church without submission to the Pope—it is impossible to make such as these understand that the prayer of Catholics for unity includes the condition of this submission; and that if one is not a Catholic, he can still pray for unity without believing in papal supremacy? It is praiseworthy to consider oneself on terms of equality with others and not seek to exalt self above them; however, one cannot but admit the privilege of the Roman Catholic Church. Moreover, if the attempt has been made to propose a formula of prayer acceptable to all Christians, this very effort has not produced the desired effect because the different non-Catholic groups which observe the Octave publish different intentions.

It is possible, nevertheless, to obviate the difficulty in another way without detriment to the desire of having the Octave accepted universally ([5]). All Christians, Catholics or otherwise, can pray for the unity of the Church, such as Christ instituted it. Let Catholics, then, in their churches pray in accordance with their faith, and let them ask resolutely and perseveringly for the return of their separated brethren to the true fold, since such is the condition of real unity. This should not offend anyone. The word "return" does not cast any blame; it simply signifies the adherence of a Christian to the Church of Rome after a state of separation; besides, it is not over words that we must contend. As for non-Catholics, by deciding to pray for unity during the

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([5]) Cf. *Unitas*, vol. V, p. 210.

same period with Catholics, they thereby manifest their desire for unity. To be sure, they pray according to their idea of unity; but as long as we are disunited, our prayers for unity will differ, just as our ideas on the Church and its unity differ.

Fr. Paul Wattson, who died in 1940, rejoiced to see his Octave of prayer kept by Christians who came from all points of the confessional horizon. He knew of the activity of Abbé Couturier, and while adhering to his own pattern of thought for Catholics, he felt his hope grow in learning of the prayer of others. This is what he wrote almost on the eve of his death: "Once make the Octave's observance universal, not only among Catholics in all parts of the world, but among the 'other sheep' now unhappily cut off from communion with the Apostolic See, and as a result of this universal repetition on the part of the Christian believers of the original prayer of Our Blessed Lord, 'that all His disciples may be one,' what else could we expect but a corresponding answer from the Almighty and the speedy fulfilment of Our Lord's own prophecy: 'Other sheep I have, which are not of this fold; them also I must bring and they will hear My voice and there shall be One Fold and One Shepherd'." (6) In a radio broadcast also about the same time, Fr. Paul addressed an appeal for prayer to all Christians: "We ask not only all Episcopalians who may be listening in to join with us in the observance of this Octave, but also all our non-Catholic friends who bear the name of Christ" (7).

It is not therefore difficult to bring into harmony, according to their essential spirit, these two apostles of unity: Fr. Paul and Abbé Couturier. Non-Catholics can understand, as very many of them do, that Catholics pray in accordance with their faith. On the other hand, Catholics can desire—and they do desire it very much—that their separated brethren pray for unity, even when the form of prayer of the one group and of the other must differ. We are not "one," but we are praying to become so.

CHARLES BOYER, S.J.

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(6) *The Lamp*, January 1940, p. 29.
(7) St. Anthony's Hour, January 21, 1940.

A UNIATE RITE FOR ENGLAND ?

From time to time the suggestion is raised in Anglican Papalist circles, and occasionally in Catholic circles also, that the only way to convert England is by means of an "English Uniate" rite. Catholics indeed form the only religious body in England that is making appreciable headway at the present time. Their numbers and influence are increasing steadily, partly through an average of twelve thousand converts a year, partly from Irish immigration, and partly because Catholics tend to have larger families. But at the present rate of increase, making no allowance for leakage, it will take several hundred years to make a England a Catholic country. Any legitimate short-cut for the reconciliation of Anglicans in large numbers that sacrifices nothing essential to the Catholic faith is, it is urged, worth careful consideration. The October 1956 number of the influential American Catholic periodical *The Homiletic and Pastoral Review* carried a striking article on "The Anglican Clerical Mind" by an anonymous Papalist, which concluded with these words: "What, then, do we hope for ? Frankly, for an English Uniate Church on the lines of the Eastern Uniates. In that way, and in that way only, Anglican clergy believe that unity with Rome can be restored." The question was also aired in the London *Tablet* during the early months of 1955 during a lengthy correspondence on Anglican-Catholic relationships, and it has long been a topic of discussion among Anglicans.

In assessing the possible value of such a policy there are several factors which the Catholic should bear in mind. One is the fact that, following some Anglican crisis which appears hopelessly to have compromised the Anglo-Catholic position, the suggestion has more than once been mooted that Anglo-Catholics should withdraw themselves from the Establishment into an independent body of unimpeachable "Catholic" orthodoxy which would be free to negotiate corporately for reception into the Church on some sort of Uniate basis. This happened after the Gorham judgment, and more recently the idea was put forward in the Anglican Papalist publication *The Pilot*, after the South India crisis. On neither occasion did the idea receive the very slightest support, and one cannot avoid the impression that it was put forward as a threat in the hopes of averting the crisis rather than as a serious suggestion of policy. But the lesson is inescapable, that wishful thinking for a Uniate rite among Anglican clergy is not necessarily to be taken at its face value.

Another factor to be considered, a curious and not altogether savoury one, is the lamentable history of certain eccentric attempts to achieve such a Uniate body in the last century. The most important of these was the underground organization founded by Dr. Lee, Vicar of All Saints', Lambeth, which was known as the Order of Corporate Reunion. Dr. Lee, together with two others, Seccombe and Mossman, obtained valid episcopal consecration from a source that has never been

discovered or revealed. The whole matter was hushed in secrecy, but the possibility cannot be ruled out that some Catholic bishop in Europe uncanonically and most unwisely co-operated in the scheme (1). Secretly and under seal, these three "bishops" proceeded to confer valid order on certain advanced Anglican clergy, the exact number of which has never been clearly ascertained. It appears from his writings that Lee personally did not doubt the validity of Anglican orders (though his views on this, as on other matters, were not always consistent), and that his aim was to build up a body of clergy within the Establishment who would possess undeniably valid orders who could eventually negotiate with Rome for corporate reunion on some basis or other. Needless to say, this ended in complete failure, and Dr. Lee himself was received into the Church on his deathbed in 1899. Since then, up to the present day, various *episcopi vagantes* have spasmodically tried to revive the idea, or build up self-constituted little "Uniate Rites" around themselves, which they profess to hope will effect a reunion between Rome and Canterbury. Some are irresponsible paranoiacs. None is of the slightest importance, though occasionally their printed literature causes misunderstandings among Catholics and Anglicans alike.

The fact that certain eccentric and individualistic experiments in reunion have proved utter failures is of course no argument that a reputable and canonically established Uniate rite in England would also fail. But Anglican Papalists who profess to believe that the establishment of such a body is the only hope for the conversion of England often show considerable vagueness as to what a Uniate rite really is. The word is used very loosely. At first it designated only the Ruthenians, originating in the Russian word *Uniyatu*, but it came to be applied to all those coming from schismatic Eastern rites who have retained their ancient liturgies yet acknowledged Papal supremacy — the *Orientales uniti sanctae sedi.* Yet it has been applied also to the Maronites who joined Rome *en masse*, leaving apparently no schismatic remnant behind them. In Catholic circles the word 'Uniate' is tending to drop out, and official pronouncements invariably refer to Eastern Catholics, or Catholics of such-and-such a rite. There is really no precedent in the West.

To use the word 'Uniate' in an Anglican context, then, is a misnomer, for the true Uniate rite exists (excepting the Maronites) parallel with separated bodies which have valid orders, and which are in schism but not in formal heresy. The liturgies of these rites may be as old or even older than the Roman rite in its present form, and they were recognized by the Holy See before the schisms took place. Never yet

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(1) What little information there is on this strange affair is contained in H.R.T. Brandreth's *Dr. Lee of Lambeth* (S.P.C.K.) and in an article by the Rev. J.H. Crehan, S.J. in the *Month* of London (June 1953) entitled *Black Market in Episcopal Orders?*, and in the few numbers of Dr. Lee's own *Union Review*, now extremely scarce. The account of Dr. Lee's Order in Walsh's *Secret History of the Oxford Movement* is excessively biassed and inaccurate.

has the Holy See authorized the establishment of a new rite or liturgy stemming from the Reformation, to run parallel with a body without valid orders, whose heresies have seriously invaded its liturgy. Anglican Mattins and Evensong, to be sure, are completely orthodox, and there is good evidence that Cranmer modelled these abbreviated condensations of the Catholic offices of Mattins and Prime, Vespers and Compline, on a proposed breviary revision of the Franciscan Cardinal Quignones, and rendered them into an incomparable English prose that has become part of the nation's literary heritage. But the Communion service in the Book of Common Prayer is extremely ambiguous; although Anglo-Catholics may vehemently argue to the contrary (2), the sacrificial element was all but deleted, and the teaching on the Real Presence favours a Zwinglian or even a purely receptionist viewpoint. It would clearly be a startling precedent for the Holy See to draw up a drastically revised edition of a liturgy drafted by heretics and schismatics (though based structurally on the Roman model) and to make such a revision of a heretical revision of her own rite the basis of a new Uniate rite. But to say that it is without precedent is not to say that it is impossible. Bishop Gore, on his return from the Malines conversations, is reported to have declared that Rome seemed unbelievably flexible in matters of discipline and order, but adamant in matters of doctrine. The question remains, is such an innovation desirable, and would it facilitate the conversion of England, or even of any considerable group of Anglo-Catholics? It is clearly undesirable that a closely knit minority like the English Catholic body should divide into what might appear as "liturgical sectarianism" within itself unless very great good may be expected with the utmost probability to follow from it.

There is unhappily a certain truth in the contention that in the eyes of the average Protestant Englishman the Catholic Church is seen, not so much as the "old religion" of the country and therefore natively English, but as an Irish-Italianate exotic. In its external trappings it appears to him as a product of a foreign Counter-Reformation rather than a continuation of medieval English Catholicism. To generations nursed on the "sober Anglican piety" of the Book of Common Prayer (which has had a great influence also on Nonconformist worship) many of the popular devotions and pious practices of English Catholics seem extravagant and un-English. The Anglican myth of continuity has contributed to this false perspective, together with the possession of all the medieval cathedrals and parish churches, some of which have been restored since the Oxford Movement almost to their medieval state of adornment and riches, in which a medieval splendour of Anglo-Catholic ritual is enacted, even when the *libretto* is Cranmer! Many Protestant inquirers not only dislike certain popular devotions, but feel also that there are solid and positive elements in the *pietas Anglicana*

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(2) The best Anglican liturgists (as opposed to controversialists) agree with this, generally speaking, e.g. Gregory Dix's *The Shape of the Liturgy*, Chap. XVI, "The Reformation and the Anglican Liturgy."

which could and should be preserved for the enrichment of the universal Catholic Church. They are aware that their favourite *Hymns Ancient and Modern* and the even better *English Hymnal* are superior both in literary and musical merit to the popular Catholic hymnals, and that very little pruning would be required on grounds of heresy to make them acceptable to Catholics. Such Anglicans love and value the methodical readings from the Old and New Testaments at Mattins and Evensong, and realise that it is unlikely that they will ever again hear the Old Testament read aloud in the vernacular if they become Catholics.

It is perfectly true, of course, that compared to the absolutely vital question of which Church is the one and only true Church founded by Christ and endowed with His divine authority, these elements of spirituality become almost irrelevant in their insignificance. Some twelve thousand converts every year make this discovery. But why, in the face of the clear logical claims of the Catholic Church, only twelve thousand out of millions? Is it not partly because these externals of devotion may form the *imponderabilia* which often subconsciously blind the intellect from a fair consideration of the logic of fact and history, or at least make possible converts tend to put the whole question on one side and stay where they are? Such at least are the arguments of those advocating a Uniate rite. In addition there are some ardent vernacularists who argue that no Latin rite will ever conquer England; and on the purely practical level there is the problem of married convert clergy.

But could a Uniate rite be an effective or pratical instrument in resolving these difficulties and tensions? The arguments against it seem to the realist vastly more cogent.

First of all, the Anglican convert or prospective convert should realise that ever since the industrial revolution the Church of England has almost entirely lost the support of the working classes; he is leaving a Church of the bourgeoisie for the Church of the people, in which Christ's poor and simple will always be in a majority over liturgical experts, artists, and musical and literary highbrows. A choral Eucharist at All Saints' Margaret Street or Evensong at King's Chapel Cambridge may be artistically and musically far ahead of almost anything that the Catholic Church in England can offer (there are of course a few exceptions), but their appeal is essentially academic and not popular, and they do not attract the masses. Those Anglican Churches in the east end of London which were most successful with the working classes were often those "extreme" parishes which borrowed those same popular homely Catholic devotions which the intellectual Anglican professes to find distasteful and foreign. One church in the poorest part of Hoxton even adopted the Roman Mass in Latin, in the teeth of opposition from the late Bishop Winnington-Ingram of London, but with no appreciable reduction of the congregation. A vernacular liturgy in itself has not filled Anglican Churches. The perfect prose of the Book of Common Prayer is really no more the vernacular of the working man than the Latin Mass. "From all sedition, privy conspiracy and rebellion, from

all false doctrine, heresy and schism, from hardness of heart, and contempt of thy word and commandment, Good Lord, deliver us" may be a superb example of the modulated cadencies of Jacobean prose, but it is no more the idiom of the factory or dockside labourer today than is its Latin equivalent. He will find it much easier to feel at home in a Catholic Church, and once given the gift of faith, he will soon learn to love the simplicities of the rosary and understand the significance of the Sacred Heart.

A Uniate rite based on a revised Book of Common Prayer might conceivably make an appeal to certain intellectual Anglo-Catholics, but hardly to the masses of England. In other countries where two or more rites exist side by side with the Latin rite the distinction is one of nation or race. In England there is a real danger that it would be one of class and education, which could prove fatally divisive. It also appears to be a short-term policy. To some an English rite may seem to supply the needs of the mid-twentieth century, but what about the twenty-first or twenty-second? Rome has a comforting way of looking at things *sub specie aeternitatis*, and in this case it is at least possible that in the course of time any pretext for such a policy may have disappeared into history. There are certainly straws in the wind which blow in that direction.

It may be true that at the time of the Second Spring in the last century many influential converts reacted rather violently against the communion they had left in their new exuberant enthusiasm for the faith, and rather to the annoyance of the "old Catholics" imported into their new Churches the baroque tinsel and glitter and florid music from an artistically somewhat decadent Italy. Anglican converts today, I think, do not react in quite the same way, and the more who come over in the coming decades, the more truly English in flavour and ethos the Catholic Church in England will become as it moves from a minority to a majority position. The demand for a separate English rite would then become progressively diminished. On the other hand, its establishment now might well thwart this tendency in the existing Latin Catholic Church in England by confining it in future years mainly to European immigrants and those of Irish descent who at present probably form the majority of her laity. And in addition to the influx of English converts there is also the influence of the Liturgical Movement to be considered. Despite its excesses and occasional eccentricities abroad, this movement as regulated and directed by the great Encyclical *Mediator Dei* has a popular and social appeal that seems destined to leave its mark on the Church as a whole. Anglicans too are influenced by the Liturgical Movement, and to that extent the gulf in externals may be narrowed in the future.

Again the vernacularists, whether cradle or convert Catholics, can legitimately join the Vernacular Liturgy Society and press lawful authority for what they regard as desirable reforms without any need for a separate rite. It seems probable that some of their wishes will be

granted in the not too distant future, at any rate as regards the Ritual, and possibly even the Epistles and Gospels at Mass. As regards married convert clergy, certain dispensations have been granted recently in Germany (which shows the elasticity of the Holy See in these matters). Conditions in England are different, and the practical objections to such dispensations at present are great. But a serious plea has been made for the creation of a married Diaconate ([3]), and although Rome wisely moves very slowly in authorising such innovations, it is at least possible that some such scheme might be adopted, which would facilitate the solution to the problems both spiritual and material of the married convert clergyman.

There is a difficulty, too, concerning the precise rite which should be adopted. Many Anglo-Catholics already in practice reject the Book of Common Prayer, in whole or in part, and use the Roman rite, usually in the execrable translation of the *English Missal* or some other hybrid publication. Very few are conspicuous for their loyalty to the Prayer-Book, and even those who describe themselves as "Prayer-Book Catholics" often use the transpositions of the so-called "interim rite," and insert the unauthorised (except by custom) addition of such elements as the *Benedictus qui venit* after the *Sanctus*, and the *Agnus Dei.* Anglican liturgical lawlessness is too well known to need emphasis here, yet it raises the question, would Anglo-Catholics, particularly those who reject the Prayer-book altogether, settle down happily and unanimously in the use of a Catholic revision of that same liturgy? Is that what they really want? Certainly there is a danger that unless there is long and careful training and strict discipline from the Uniate episcopate, Anglican lawlessness might easily find its way into the new rite. On the other hand, it might be suggested that an English translation of the Latin rite, or of the old Sacrum rite, would be more suitable—but a mere vernacular translation hardly seems an adequate pretext for a new Catholic body.

Most important of all (though this is a very delicate topic) there is a real danger, which does not exist with the Eastern Uniates, that ex-Anglicans with their background of formal heresy and inadequate views of the nature and unity of the Church and its spiritual authority might, despite the terms of submission, remain half-converted semi-Catholics trying to have the best of both worlds in what they might regard as a half-way house. This fear may sound uncharitable and unlikely, but it is unhappily justified by the article on "The Anglican Clerical Mind" in the *Homiletic and Pastoral Review* which was cited in the opening paragraph. In describing the theological position of his party, the anonymous Anglican writes:

> "All Anglican Papalists concede a 'primacy of honor' to the Pope; a fair number would also concede a 'primacy of jurisdiction.' It is perhaps not untrue to say that mentally they distinguish between 'the Pope' and 'the Bishop of Rome.' Their devotion is to the latter

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([3]) *Married Men as Ordained Deacons*, by Wilhelm Schamoni. (Burns Oates).

rather than the former. This explains much that is otherwise inexplicable to Roman Catholics. Some regard the papacy as something that started, not with St. Peter, but with the fall of the Roman Empire and developed till the Great Schism of East and West brought the final emergence of the Bishop of Rome as 'Pope' *orbis terrarum*... On the question of infallibility, the majority [of Anglican Papalists] look upon infallibility as an attribute of the Church (as a body) and upon the Pope as the mouthpiece of that infallibility, as the Chief Bishop announcing the 'agreed opinion' of the whole Catholic hierarchy."

Yet despite this inadequate view of the Papal office he can say later on in the same article that Anglican Papalists "believe all that the Church believes, except in the matter of orders," and again, "The average [Anglo-]Catholic fully believes he has all the essentials." And yet he hopes for, and is apparently ready to join "an English Uniate Church on the lines of the Eastern Uniates." From my own experience of some fifteen years in the Anglican ministry I am afraid this confused state of mind is typical. I have often heard clergy declare that they "could never submit to Rome except on a Uniate basis," which appears to imply "I will never become a Catholic except on my own terms"; and these terms often include a Gallican and minimising view of the Papacy and its spiritual authority which would be extremely dangerous if prevalent in a new rite.

I have left to the end a brief consideration of the very strong practical and material objections. There would clearly be a very grave, if not insurmountable financial obstacle, just at a time when Catholic charity is strained to the utmost in providing funds for new schools. Who is going to build and maintain a whole series of new Churches and presbyteries up and down the country in parishes where there may be already a struggle to pay off a mortgage on the existing Catholic churches ? Who is going to support the new married priests and their families, to say nothing of the new parallel Uniate hierarchy? It would be rash indeed to gamble on a sudden vast influx of Anglican laity eager to give sacrificially to this cause, and it must be remembered that even if the entire clergy and congregation of an Anglican parish submitted *en bloc* they could not bring over one stick or stone of their church or vicarage, schools or parish hall with them, nor one penny of parochial endowments. Even the Anglican religious orders, who might seem a fruitful and likely nucleus for such a rite, since the loss of Caldey in 1913, have had their buildings and endowments so tied up in trusts that their submission would leave them homeless and penniless.

Again, it would seem that the demand for a Uniate rite comes almost exclusively from certain Anglican clergy and not from the laity. Anglo-Catholicism, and its extreme form of Papalism in particular, is largely a clerical movement; and even if the money were forthcoming, it hardly seems wise to build a series of churches for the benefit of a group of rather eclectic clergymen who have no large lay following in their present communion.

All these factors seem to suggest that the establishment of an

English Uniate rite would be an unfortunate and unnecessary expedient. There is no reason to suppose that the Holy See or the English hierarchy are even remotely contemplating such a step; the suggestions come not from above, but from below, and mostly from outside. True, the salvation of souls and the winning of the whole world for Christ the King is the paramount concern of the Catholic, and any expedients that will further these ends without compromise in essentials is worthy of consideration. Yet earnestly as we yearn and pray for the reconciliation of Anglicans and the conversion of England, a Uniate policy seems fraught with perils to the Church that would more than outweigh any possible good effects. The true remedy would seem to lie in a deeper understanding and sympathy with Anglicans and their difficulties, and a readiness to explain our position to them with clearness and great charity that "all things may be restored in Christ."

WALTON HANNAH
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A BIOGRAPHICAL SKETCH OF SOLOVIEV

Vladimir Sergeievitch Soloviev was born in Moscow on January 16, 1853. His father, Sergei Mikhailovitch Soloviev, was a professor of history at the University of Moscow and also a very famous historian; his work, *Istorii Rosii a drevneyshikh vremen* (St. Petersburg, 1851-79, 29 vols; 3rd edition, 1911), still remains the only detailed account of Russian historical events up to the year 1774 (1). Vladimir's mother, Poliksena Vladimirovna (née Romanova), was of a noble family of Ukrainian and Polish blood, which included among its members the Ukrainian philosopher, Gregory Skovoroda (1722-1794). His grandfather, Reverend Michael Soloviev, was a priest of the Orthodox Church, who greatly influenced Vlamidir and who shortly before his death consecrated his grandson for the service of the Church (2).

Soloviev's early environment was very favorable, pious, and throughly Slavic, in keeping with the traditions of the past and geographically and intellectually cut off from the Western world. His first mystical experience is said to have taken place at the age of nine, on the feast of the Ascension during a solemn celebration of the Divine Liturgy (3). This was the first vision of the "Eternal Womanhood" which he later identified as the Sophia, or Wisdom of the Scriptures.

Young Vladimir received his primary education at home and later attended the fifth Gymnasium at Moscow where he manifested an ardent love for study, graduating with awards (4).

Soloviev's first contact with the West was at the age of eleven through the reading of Strauss's *Leben Jesu* and Renan's *Vie de Jesus.* It was Buchner's *Force and Matter* which influenced him to reject Christianity and to become a convinced materialist at the early age of fourteen (5).

Shortly after entering the University of Moscow at the age of fifteen, Soloviev began his studies in philosophy. He was particularly influenced by the German philosophers, and primarily by Spinoza whose spiritual unity of the world-view impressed him. Later, however, Soloviev became interested in John Stuart Mill's criticism of materialism, and concluded that the substance of matter is as incomprehensible as the essence of spirit; and consequently, that materialism had no valid foundation (6).

Soloviev became convinced of the compatibility of empirical knowledge and faith, or the reconciliation of science and religion, through

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(1) Paul Miliukov, "Solovyev, Sergey Mikhaylovich (1820-79)," *Encyclopedia of the Social Sciences,* Vol. XVI, Macmillan Co., New York, 1934, p. 255.

(2) *Vladimir Solovyev's Lectures on Godmanhood,* translated with an Introduction by Peter P. Zouboff. New York, International University Press, 1944, p. 11.

(3) Leonard Walton, "Vladimir Solovyev," the *Dublin Review,* Vol. 225, no. 452, London, 1951, p. 40.

(4) *Lectures on Godmanhood,* op. cit., p. 11.

(5) Liam Brophy, "The Temple Promised" in the *Social Justice Review,* Dublin, Vol. XXXIX, no. 3, June 1946, p. 75.

(6) *Lectures on Godmanhood,* loc. cit.

the influence of Kant's theory of knowledge. In Schopenhauer again, he saw a religious understanding of life; and under the influence of his teachings, Soloviev became interested for a while in Buddhism and other religions of the East. From these he turned his attention toward the German idealists: Fichte, Schelling, and Hegel, and then to August Comte's positivism. In short, during this period of his early life, Soloviev believed that Western natural science and rational philosophy was the only way to truth. He upheld this view until he was about twenty-one years of age.

Soloviev's Return to Christianity

At this same period of his early manhood, Soloviev maintained that Christianity was preserved undistorted by the Eastern Church and the Russian people. It was at this time, too, that he came close to the beliefs of the so-called Slavophiles.

There were two schools of thought representing the two main political tendencies in Russia during the 1870's: the Occidentalists, who were influenced by Western ideas of liberty, evolution, and progress, and who were opposed to the Orthodox Church; and the Slavophiles who were Eastern traditionalists, strictly Orthodox, and who wanted nothing to do with the West. Although Soloviev was Pan-Slavic in his tendencies, he nevertheless was not an exaggerated Slavophile.

The background for the development of his thought at this time derived itself from the study of the Church Fathers, early Christian philosophers, and mystics of recent times. Objects of his particular interest were Plato, St. Augustine, Swedenborg, Boehme, Paracelsus, and Baeder. His fondness for Plato went so far as to induce him to make a translation of his works.

It was at this stage in his life that Soloviev had his second and third mystical experiences. The second vison of *hagia Sophia* occurred in the British Museum reading room (1875), where he was availing himself of a travelling scholarship. It was also in England that Soloviev became interested for a time in spiritualism, but he became disillusioned with it ([7]).

In the second vision, Soloviev was commanded to go to Egypt where the vision promised to reveal itself more clearly. Giving up his research work, Soloviev set out for Egypt where, in the desert near Cairo, he experienced his last vision. Soon afterwards he returned to St. Petersburg, and there he continued his studies on mysticism and *Sophia.* It was during his residence in that city that Soloviev delivered his very popular "Lectures on Godmanhood" which Dostoievski, Tolstoy, and other leading intellectuals of the world attended. The idea of "Godmanhood," as his writings reveal, is the center of Soloviev's philosophy and religious thought.

([7]) *A Solovyev Anthology.* Arranged by S.L. Frank and translated from the Russian by Natalie Duddington. Charles Scribner's Sons: New York, 1950, p. 15.

Shortly after the assassination of Alexander II, Soloviev delivered a speech on capital punishment which ended with a plea for clemency for the assassins (March 28, 1888). The strong reaction to this speech compelled Soloviev to write a personal letter to the Emperor, after which he submitted the resignation of his professorship and of his post at the Ministry of Public Instruction (8).

Universal Solidarity and Roman Tendencies

Soloviev's main interest now became centered more and more around the Church. He began to see that Western Christianity was not as evil as the Slavophiles claimed it to be, and that it actually possessed truths and values as valid as those of the Eastern Church, and even some which the Eastern Church itself lacked. These important elements could only be gained by a reunion of the Churches. His attitude in this regard can be seen from a passage of one of his letters to Bishop Strossmayer in Croatia:

"Upon this Union depends the destiny of Russia, of Slavdom, and of the whole world. We Russians, we Orthodox people, and the whole East can achieve nothing as long as we have not undone the fault of the separation of the Churches, as long as we have failed to show such an attitude towards the highly venerable Authority (the Holy See) to which she is entitled" (9).

Further efforts in this direction are revealed in Soloviev's book, *La Russie et l'Eglise Universelle*, published in France in 1889. In it is contained a precious contribution to both the Christian philosophy of history and Catholic apologetics.

The change from a Slavophile to a defender of the Rock of St. Peter came about through the criticism of the West which he later was forced to apply to the East. While accusing the Occident of succumbing to Christ's three temptations in the desert, preferring temporal power to the spiritual power, he began to realize that actually the Eastern Church was more of a "tool of the State" than the Western Church. Historically, he saw that in fact most of the major heresies originated in the East, while the Roman Church through its doctrine and its prerogative of infallibility of the Pope, etc. kept itself free from these heresies.

Combining his concept of the Universal Church with that of the universal character of Christianity, Soloviev began to develop the idea of a theocracy. In this theory, he proposed a political unity of Christendom whose high priest would be the Pope, headed by a king, spiritually subordinated to the high priest.

It was during this phase of his thought that Soloviev began his correspondence with Strossmayer, a Catholic bishop of Croatia. The

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(8) Frank, op. cit., p. 16.
(9) Valentine Tomberg, "Vladimir Soloviev as a Bridge between East and West," the *Eastern Churches Quarterly*, Vol. III, no. 1, January-March 1949, p. 58.

Bishop encouraged Soloviev in his efforts for the union of Churches, and for many years they communicated with each other. In the end, however, Soloviev was disappointed, not so much with the idea of the unity of Christians as with its practical application. He had proposed that the reunion of the Orthodox Church with Rome be effected through an agreement between the Pope and the Russian Emperor based on an inner spiritual reconciliation rather than on any external, official union. This plan was presented to Pope Leo XIII who replied: "Bella idea, ma fuor d'un miracolo, è cosa impossibile" (A splendid idea, but short of a miracle, impossible to carry out). The proposal would probably have fared no better with Tsar Alexander III (10).

Disillusionment and Final Views

Disillusioned and somewhat frustrated with his endeavors for the union of Churches, Soloviev now entered a new period of creative activity. The central idea of the unity of Christians receded into the background, and his optimistic theories and faith in a universal organized Christendom weakened. He never broke relations with the Orthodox Church, but his religious character now inclined itself in a more philosophical direction. In consequence, he turned his attention to articles on beauty and art, producing among other things an essay entitled "The Meaning of Love"; elaborated a system of ethics: *The Justification of the Good;* and translated some of Plato's works. His religious attitude at this juncture seemed changed to such a degree that one might have thought him closer to Protestantism than to Catholicism or Orthodoxy (11).

Yet, Soloviev never completely abandoned his hopes for the union of Christians, for in his last book, *Three Conversations,* he describes the end of the world during the reign of an antipope with only a few remaining faithful Christians. These Christians under the true pope, Peter II, assemble in the hills of Jericho where the leaders of the Orthodox and Protestant Churches make their submission.

It must also be noted that on February 18, 1896, four years before his death, Soloviev was received into the Catholic Church by a convert priest, Father Nicholas Tolstoy, at the Church of Our Lady of Lourdes in Moscow. In taking this step, however, Soloviev naturally adhered to the Eastern Rite (12).

Conclusion

Vlamidir Soloviev died on July 31, 1900 at the country house of his friend, Prince Troubetzkoi, after having received the last Sacraments from an Orthodox priest. This fact has caused some dispute as to whether Soloviev died a Catholic or as a member of the Orthodox Church.

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(10) Frank, op. cit., p. 19.
(11) Ibid. p. 19-27.
(12) C.J. Eustace, "Russia's Soloviev," in the *Commonweal,* January 21, 1944.

Under the circumstances, the Catholic position would justify Soloviev's reception of the last rites in this way, for at the moment of death, in the absence of a Catholic priest, any validly ordained priest (e.g. Orthodox) may administer the Sacraments.

A fairly good picture of Vladimir Soloviev has been given to us by Leonard Walton: "He was tall and spare. His face, with its lofty brow, regular features and sensitive mouth, was pale, thin, austere, almost emaciated, enclosed by long locks of slightly curling hair which fell upon his shoulders. But the most striking feature in the face was the melancholy, penetrating, grey-blue eyes peering from beneath jet-black brows. 'Such faces,' writes de Vogüe, who met him in Cairo, 'must have inspired the monastic painters of the past who sought a model for the Christ of their icons. It was the face of Christ as seen by the Slavic people.' It is the face of a dreamer, visionary, or prophet —noble, idealistic, full of latent, subdued fires" (13).

It may be further remarked that Soloviev was noted for his extreme goodness, charity, and asceticism. Purse, handkerchiefs, and articles of clothing were freely given to beggars. He was poor, had no home of his own, seldom slept in bed, neglected his meals, and partook mostly of vegetables and tea. Rozonov called him an "unconsecrated priest"; Masaryk, a "secular monk and ascetic,"; and Walton, a "fool for Christ's sake to the end" (14).

It is also generally believed that the third brother, Alicha, in Dostoievski's novel *The Brothers Karamazov* is a portrait of Soloviev, symbolizing the healthy Russian who through love and faith escapes mental and moral perversion. His role is symbolic of the Russia to come (15).

To some, Soloviev is an ascetic, a mystic, a saint; to others again, he is more of a paradox, an enigma, a mystery, especially in the last few years of his life. But all will agree that he was a sincere, well-meaning, and zealous person with lofty ideals who devoted his whole life to their attainment. A fitting tribute was given to Soloviev by Bishop Strossmayer when he described him to the Pope as "anima pia, candida ac vere sancta" (16).

Claimed by Orthodox and Catholics alike, it is not surprising that on Soloviev's grave in Moscow some unknown admirer placed two icons. One is a Greek icon of the Resurrection with the Greek inscription: "Christ has risen from the dead," and the other a Catholic icon of Our Lady of Ostrobrama with the words: "In memoria aeterna erit justus" (17).

Frater PACIFIC LINOWSKI, O.F.M.

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(13) Walton, op. cit., p. 50.
(14) Ibid., p. 51.
(15) K. Waliszewski, *A History of Russian Literature*, New York, D. Appleton and Company, 1915, p. 349.
(16) Frank, op. cit., p. 18.
(17) Walton, op. cit., p. 40.

THE CATHOLIC APOSTOLATE IN THE NEAR EAST *

(Concluded)

The apostolate to non-Catholics in the Near East is likewise carried on through the various agencies founded to awaken the interest of the faithful of the West in the great problem of the reunion of separated Christians with the Catholic Church. The most important of these organizations which exert a beneficent influence in the Middle East are five: *l'Oeuvre d'Orient*, founded in 1856 and having its headquarters in Paris; the *Catholica Unio* of Fribourg, Switzerland, inaugurated in 1923; the *Apostolaat der Hereniging*, originated in Holland in 1926; the Catholic Near East Welfare Association, begun that same year in New York; and the *Associazione Cattolica Italiana per l'Oriente Cristiano*, which also began its activity in 1926 (1).

It was the conditions following the Crimean War that occasioned the foundation of *l'Oeuvre des Ecoles d'Orient*, with its emphasis on the cultural. Following the Treaty of Paris on March 30, 1856, which ended the war, an imperial decree issued by the Ottoman Sultan in the same year proclaimed the freedom of worship and civil equality for all the subjects of the empire which extended itself over the entire Near East. It therefore became possible to give a higher education to the Christians of the Turkish Empire, together with assistance to those schools already existing, to say nothing of the possibility of establishing new institutions.

Launched a few months after the Treaty of Paris, primarily under the initiative of the celebrated mathematician, Augustine Cauchy, *l'Oeuvre des Ecoles d'Orient* began its activity under the presidency of Marshal Bosquet. It was subsequently honored by two papal briefs, one on December 13, 1857, and the other on January 29, 1858. The society was likewise officially recognized by the French Government in a ministerial decree on April 12, 1859, the year in which the rules governing its endeavor were definitively established. These statutes set forth the objective of the enterprise in the following terms: "L'Oeuvre des Ecoles d'Orient a pour but de travailler dans la mesure de ses ressources à entretenir et à multiplier en Orient les écoles catholiques et les oeuvres qui s'y rattachent naturellement." During that same year the society was under the direction of the eminent Charles Lavigerie, then professor of Church history at the Sorbonne and who later was to become successively: bishop of Nancy, archbishop of Algeria, primate of Africa as archbishop of Carthage, and a cardinal of the Church. He was,

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* The conclusion of a conference delivered at the Palazzo Salviati in Rome by Msgr. James Bruning.

(1) In 1949, due to the unfortunate expulsion from Palestine of some 900,000 Arabs, a further Pontifical agency was set up with its headquarters at Beirut. This is the Pontifical Mission "Pro Palestina." Its scope is to supply the immediate needs of the expellees, without regard to religious affiliation. The national secretary of the Catholic Near East Welfare Association is president of the Pontifical Mission "Pro Palestina," and he is assisted by representatives of other Catholic agencies interested in the Near East.

in addition, the founder of the Society of the White Fathers and of the Melkite Seminary of St. Anne in Jerusalem. In 1880 the association received a further mark of distinction when Pope Leo XIII recommended it to the whole Catholic world in his encyclical *Sancta Dei Civitas.* Changing its name in June 1931 to *l'Oeuvre d'Orient,* the organization has also extended its activity to Belgium and Canada, particularly through the efforts of its present director, Msgr. Charles Lagier.

The *Catholica Unio* came into existence in 1924 in Vienna where a Ukrainian association had been organized in 1921 to promote the return of the dissident Ruthenians to communion with Rome. Under the initiative of Cardinal Piffl, archbishop of Vienna, this latter apostolate came to include the Roumanians and Bulgarians as well. In 1924 it was given further extension by the Sacred Congregation for the Eastern Church in favor of all Eastern Christians, regardless of their nationality, and became designated as the *Catholica Unio.* The society is to be found today in Switzerland, in Germany, and in several South American countries; it has for its purpose the formation of Eastern rite clergy and the offering of prayer for the reunion of separated Eastern Christians with the Catholic Church. The *Catholica Unio,* whose president is appointed by the Holy See, has its headquarters at Fribourg; and the offerings made under its auspices are distributed by the Sacred Congregation for the Eastern Church.

The foundation for the *Apostolaat der Hereniging* was laid by the Committee for the Ruthenian Mission, formed in 1919 by a number of Dutch priests for the purpose of rendering material assistance to the Ruthenian Church in Galicia which suffered severe damage during the first World War. In August 1926, it was thought best to enlarge the scope of the work to include all of the Christian East; and the new organization became known from that time onwards as the *Apostolaat der Hereniging* (Apostolate of Reunion). This step met with the approval of the Dutch bishops a few months later.

The aim of the *Apostolaat* is to further the reunion of the separated Eastern Christians with the Catholic Church by means of prayer, study, and various activities. Its members are also expected to make a small contribution annually. The organization of this group follows the lines of pontifical societies for the missions: its direction is entrusted to a priest who serves as national president, assisted by diocesan directors who are appointed, as is the president himself, by the episcopate; the parochial units are in turn supervised by the respective pastors, with the assistance of lay officers. According to a recent tabulation, the *Apostolaat der Hereniging* has a membership of over 200,000.

The Catholic Near East Welfare Association traces its origin to a visit made by Monsignor George Calavassy, now Apostolic Exarch for Catholics of the Byzantine Rite in Greece, to America in 1918, with the permission of Pope Benedict XV. Monsignor Calavassy was assisted in his work of soliciting funds for the needs of the Greek Catholic community by Fr. Paul James Francis, S.A., of Graymoor, New York. In

1922, Monsignor Richard Barry-Doyle was sent from Constantinople to head the new organization. In 1926, it was re-established as a pontifical work in behalf of all Catholic missionary efforts in the Near East by Pope Pius XI. It works in close conjunction with the Sacred Congregation for the Oriental Church, through which all its funds are distributed. The Archbishop of New York is designated its president by the Sacred Congregation, and he in turn appoints a national secretary. In the words of Pope Pius XII, the Catholic Near East Welfare Association has proven itself a "providential aid to the interests of Christianity in the East."

The idea of the *Associazione Cattolica Italiana per l'Oriente* was first brought forward in 1928 by a Sicilian professor called Pietro Mignosi. In consequence of the encyclical *Rerum Orientalium* issued in that year, Professor Mignosi conceived the idea of forming a limited study circle dedicated to the Christian East. Msgr. Luigi Lavitrano, then archbishop of Benevento, was particularly pleased with the project and in a short time established in his seminary the chair of Oriental studies recommended by the encyclical. Becoming archbishop of Palermo in September 1928 and a cardinal of the Church in December 1929, Msgr. Lavitrano played a leading part in the formation of the *Associazione*. At the present time, its national director is the Italo-Albanian bishop of Piana, His Excellency Giuseppe Perniciaro.

In many dioceses throughout Italy authorized lecturers connected with the association promote interest in the Christian communities of the East by means of conferences delivered in the seminaries. The *Associazione per l'Oriente* is also active in organizing "Oriental Days" among the seminarians, as well as "Oriental Weeks" in different localities.

In 1936 Msgr. Cesare Spallanzani, a zealous parish priest of Bibbiano, Reggio Emilia, began the publication of a bi-monthly periodical dealing with questions of interest to the members of the *Associazione*. Entitled *L'Oriente Cristiano e l'Unità della Chiesa*, the review was unfortunately forced to suspend publication in November 1943 in consequence of the war. Less than three years later, however, in March 1946, it was supplanted in a more scientific form by *Unitas*, under the editorship of Fr. Charles Boyer, S.J.

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These activities in the West in favor of Eastern Christian communities make up a genuine apostolate among separated groups in the Near East. While from the eleventh century onwards all of the Popes have been concerned with bringing back to the fold the sheep snatched from it by the Byzantine Schism, the great movement of specialized study and sympathy on the part of the faithful with regard to the Christian East, and most especially with reference to the problem of the reunion of non-Catholics with Rome, is something which was hardly known a century ago. From a modest beginning among small groups here and there, the movement has grown into a veritable army

of souls who are desirous of co-operating towards the reunion of our separated brethren with the Holy See by means of prayer, the study of Eastern traditions, and by modest contributions to support various enterprises in the East itself.

Knowledge that generates love which of its very nature urges the giving of the alms of prayer and material aid — this has been the guiding principle of all the societies seeking to give assistance to the East. It is for this reason that in America, in Spain, and on almost every Sunday in Holland, the liturgy in Oriental rite is celebrated in one or the other parish, accompanied by an appropriate explanation to the faithful; new periodicals have appeared dealing with *orientalia* — from a scholarly point of view as well; particular days and weeks are organized, dedicated to the Christian East; and there has been an ever increasing number of chairs established in universities and seminaries for the purpose of promoting an ever wider knowledge of Eastern Christian communities.

This widespread interest in the East might appear to be a kind of amateurish enterprise; and yet, in reality, it is a very necessary Catholic apostolate in our day. The Eastern Church of today can glory in the fact that it encompasses within itself the Church of Silence. Already it can count a considerable number of her bishops, priests, and faithful as martyrs of the religious hatred of Bolshevism, as well as many other confessors of the faith who have been tortured, imprisoned, driven from their work, their homes, their country. While we pray, with the confidence of being heard, that Providence will free the Church in Russia, the Ukraine, Roumania, Bulgaria, and Albania from this scourge as soon as possible, the fear is not unfounded that it may reach out over the countries of the Near East. Iran, for example, finds itself at the very gateway to Russia; and the political and socio-economical conditions in some of the countries of the Near East rather favor an increase of the communist influence. To participate, then, in the Catholic apostolate to the dissident Christians of that area by means of prayer and charitable assistance is tantamount to strengthening the defense against Bolshevism in the Near East which is a threat to both our Catholic and our separated brethren, the former under the sure guide of their bishops, and the latter looking hopefully towards the Church of Rome which they recognize as an incomparable bulwark against the common enemy.

May the interest which this conference has possibly stimulated among you with regard to our separated brethren be followed by the decision to take part in the apostolate to the East, whether as active participants in the front ranks or as supporting members. Certainly, here in Rome it is not at all difficult to keep in close touch with matters pertaining to the Christian East, particularly when we find in this city the Pontifical Oriental Institute, the Eastern colleges of various rites, and for worship the Russian church of St. Anthony and the Greek church of St. Athanasius, in both of which there is celebrated

the sacred Liturgy in the Byzantine Rite on every Sunday of the year.

Our separated brethren are truly deserving of our interest. Side by side with our Catholic confrères, they defended Christianity in the East in times of invasion, persecution, and war. Now deprived of capable leadership, they find themselves oppressed on the one side by a Mohammedan majority and on the other subjected to the concerted propaganda of Protestant sects; added to this is the temptation to religious indifferentism. It would indeed be pathetic if in knocking on the door of the Catholic Church, they were to be turned away because of a lack of means necessary to receive them. Should this ever prove to be the case, one would have reason to rebuke those Catholics of the West who, indifferent to the lot of their separated brethren, forget that their religion came to them from the East.

Msgr. JAMES BRUNING

COMMENTS AND DOCUMENTS

SOUTH INDIA AND AFTER

The South India controversy, so lively while it lasted, is receding into the past, and the life of the Church of England resumes its even course apparently unaffected by it all. Like the affair of the Jerusalem bishopric, the Gorham judgement, the rejection of the 1928 Prayer Book and other similar happenings, the decision of the Convocations in 1955 to accept limited intercommunion with the Church of South India produced a temporary stir, a few secessions, but no serious crisis within the Church of England.

A small number of Anglo-catholics have found themselves, in consequence to that decision, no longer able in conscience to remain within the Anglican body, and have made their submission to the Holy See. A much larger number, while remaining far from that decisive step, have felt some uneasiness about the course of events. However, the official policy, carefully circumscribed and skilfully defended, was agreed to by the Convocations almost unanimously and in the main provoked nothing more vigorous than misgivings among the upholders of catholic principles. Most of those who, in the preceding years, had voiced serious objections to the South India experiment, were able in the event to approve the solution arrived at. While still pointing out what they considered undesirable features in the situation, they did not judge the Convocations' decision to be a betrayal of fundamental principles.

Both defenders and critics of the official policy attached special importance to the question of "intention," as bearing on the validity of orders (1). This was not the really relevant question (it was, of course, logical for Anglican authors who followed the rigid opinion of A.W Haddan to show this concern), but the rather confused controversy which arose on that issue had the effect to obscuring the more fundamental and much more relevant questions of catholic unity, faith and doctrine. Those fundamental questions still remain, and it is understandable that, despite all the authoritative reassurances, uneasiness still persists among catholic-minded Anglicans that the C.S.I. decision marked a retrograde step by the Church of England in a Protestant direction. The strength of this feeling was shown by a petition, signed by an impressive number of clergymen of the Province of Canterbury, requesting that no more such reunion schemes should be considered until a period of 30 years has elapsed. Further representations were made in the 1956 Convocations.

With the object of answering these misgivings and of winning over the doubters, a very interesting essay has been published by the Rev.

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(1) The Rev. Michael Bruce has described how the Anglo-catholic representatives in the Convocations' Joint Committees concentrated their attention on this point (*Ecumenical Review*, viii, 1955). For a fuller discussion of this much-misunderstood issue, I may be permitted to refer to my *Anglican Orders and Defect of Intention* (Longmans, London, 1956).

Donald Rea, entitled *The Church of South India and the Church* (2), with a preface by the Bishop of Chichester.The author's thesis is that Anglo-catholics, far from viewing C.S.I. with regret and suspicion, should appreciate how much there is of lasting value, even for the cause of catholic reunion, in the emergence of that body. He writes with a charity and a breadth of outlook which make very pleasant reading. For principles, he frankly takes Catholic theology as his guide, and makes special appeal to recent writings of Catholic authors on the relationship of dissident Christians to the Church, and the Church's attitude towards them. Making ample use of what he describes as this "new look in Latin ecclesiology," he extends a favourable and sympathetic judgement to the position of C.S.I. He considers that in its authoritative documents—constitutional, doctrinal and liturgical—can be found much that is admirable from a catholic point of view, a certain amount that is imprecise and imperfect, but nothing that is openly heretical.

The author would maintain that a kind of ecclesiological status belongs not only to dissident Christian churches with valid sacraments and hierarchy, but even, in a proportionately lower degree, to Protestant bodies which are without episcopacy and the true Eucharist. This is attributed to the virtue of the baptismal character, which orientates them towards the Catholic Church. Indeed, he is prepared to admit that the "charismatic ministry" of the Free Churches has a true ecclesiological function (3). This leads him to a sympathetic evaluation of the non-ordained ministry still persisting within C.S.I.—and also of the ministries of its parent Free Churches. Even though much still remain imperfect in C.S.I., he thinks there are bright hopes that the whole body will progress in a catholic direction during its "experimental" period, by virtue of the leaven which has been introduced into it from Anglicanism. Indeed, such a progression is said to be already noticeable. The half-million members of C.S.I. have, consequently a special importance as a "bridge church," which may have an influence in drawing its parent Free Churches towards a fuller measure of catholic truth.

At the same time Mr Rea does not ignore the disquieting features of the situation. On the vital question of the doctrinal orthodoxy of C.S.I. he admits that in that body, "a measure of negation is obvious in the matter of credal orthodoxy—an imprecision in practice also tolerated in the Church of England, though not in her formularies; whereas C.S.I. officially allows such deviation from full assent to the Creeds."

Those Anglicans who have a deep attachment to the Catholic doctrine of the Eucharist, believing that a valid Eucharistic ministry is pos-

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(2) Oxford, 1956; published for the Confraternity of Unity.

(3) His view seems to be based on an incautious extension of what Catholic theology teaches about the baptismal character in the soul of the individual Christian, and about the relationship of the individual non-Catholic to the Church. It does not follow from this teaching that the same notions can be applied in a corporate sense to the sect to which the individual belongs.

sessed by the Church of England, cannot fail to be disturbed at the continuation in C.S.I. of a "collateral ministry" by men not episcopally ordained, and also at the undeniable lack of true Eucharistic belief in a considerable number of the pastors and members of a church to which Anglican bishops have transmitted their orders, and to which the Church of England has now extended an official approval. One of the most sacred responsibilities of the priesthood is the custodianship of the Eucharist. What kind of custodians are they, Anglo-catholics have reflected, who hand over the Eucharist to be administered and received by those who do not believe the Eucharistic doctrine?

Mr Rea feels the force of these difficulties, although he cannot give a fully satisfactory reply to them. (Indeed, the objection about Eucharistic belief cannot be pressed too far by Anglicans, who are aware that the "comprehensiveness" of the Church of England permits similar defects of belief within the Anglican body itself). He does, however, describe as an abuse and a grave anomaly the provision by which non-episcopally ordained ministers may continue to celebrate the Eucharist in C.S.I., and he also allows criticism of the action of those responsible for the original ordinations in that church: "Indeed to confer apostolic succession outside the Catholic Faith seems to us inadmissible. In that respect we feel bound in some measure to regret the formation of C.S.I."

Nevertheless, *post factum*, he argues strongly that these disadvantages are outweighed by what is of positive value in the resulting situation. An irregular act in good faith can be a providentially permitted *felix culpa*, from which may follow good results of lasting worth. And so, presented with the accomplished fact of C.S.I., catholic-minded Anglicans should no longer view it askance, but should co-operate to help it to fulfil its rich promise.

Evidently, in so far as the matter concerns the consciences of individual Anglicans, we can only look on from afar, sympathising with their difficulties, respecting their sincerity and good faith, and helping them with our prayers. But since the author appeals to Catholic principles (and shows a constant respect for the *magisterium* of the Holy See), we may be permitted to offer some comments on his thesis in the light of those principles.

First we must say straightforwardly that our judgement on C.S.I. is bound to be radically simpler than that of an Anglican. Just as, owing to the tragic facts of the English Reformation, Catholic theology can only judge that the Church of England is without the apostolic succession of orders, so, inevitably, the Church of South India must be judged to be in the same condition. And just as the devotion and good will of individual Anglicans give them some share in the Church's inner of grace, so likewise individual members of C.S.I. can be related to the Catholic Church, in the words of *Mystici Corporis*, even by "an unrecognised yearning and desire." In India as in England the fervent desire of good souls to do what Christ ordained can be the occasion of

rich graces, even though, through no fault of their own, they are cut off from the sacramental channels of grace.

And as we welcome the progress made by an influential movement within the Church of England in the past 120 years towards a greater acceptance of catholic doctrine and practice, should we not also be glad that the Church of South India seems to offer a channel for a still wider diffusion of these elements of catholic truth? And if it should prove, as Mr Rea predicts, that C.S.I. will act as a "bridge church," with an influence in spreading those ideas even to its parent Protestant sects, we shall be able to echo his thankfulness for the good effects that providence has drawn from all these events.

Even though it is true that in individual cases it is often more difficult for a convinced Anglo-catholic to make his submission to the Catholic Church than for someone of vaguer and more imperfect Protestant belief, it must surely be admitted taking a wide view, that the catholic movement within the Church of England has been a potent force for good. As it is, since the Oxford movement first arose very many souls have found their way from Anglicanism to membership of the One Fold. In England and elsewhere these converts, like new vital cells, have been a providential source of vigour for the Church, helping her to renew her youth and to strengthen her life. We may hope that in South India, too, some at least will begin to enquire into Catholic truth who would not previously have done so, and that they will not rest until they have found it.

A Catholic priest from South India is quoted as saying of C.S.I.: "They all love one another and the union is a very good thing for the country. We all think so. The C.S.I. is not working against us, and it is good that the Protestants should be one. We think that God is at work there." In the same spirit, we need have no hesitation in agreeing with much that Mr Rea says. But there is between us a basic difference of outlook. However much Catholics might rejoice in the good being done through a dissident church (with or without valid orders), they could never approve communion with it, as long as its orthodoxy remained defective and it maintained communion with non-Catholic sects. It is one thing to approve the good results that providence draws from causes which cannot be approved in themselves; another, and a very different thing to cooperate in maintaining those causes in being, for the sake of the resulting good.

Mr Rea himself admits (p. 64): "in the present state of things the 'perfect' Church could scarcely contemplate intercommunion with C.S.I." But then he replies, paradoxically enough, that since the Church of England is "an imperfect Church," advancing towards the perfect, she is justified in accepting such intercommunion, using it as a stage in her advance !

In another significant admission he realises that it would have been illogical for the Church of England to refuse intercommunion because of credal deficiencies within C.S.I. which she tolerates within

her own body. "The Church of England cannot demand elsewhere a stricter orthodoxy than is required of her own members" (p. 49). In this admission, surely, is revealed the really vital issue in the C.S.I. controversy. Zealous Anglo-catholics criticize the Convocations' decision on the grounds that it marked an unfortunate and unwonted lapse from the Church of England's catholic witness. Mr Rea partially agrees with them, but defends that decision by pleading that the final result will be to widen the sphere of the Church of England's catholic witness. But those who can stand back with more detachment from this debate, whether Low Churchmen, or Free Churchmen or Catholics, can see more accurately that the corporate catholic witness of the Church of England is no less and no more than it was before. The decision marked nothing new in the Church of England: it merely revealed what was there already—the nature of that "comprehensiveness" which is in reality, notwithstanding all the catholic yearnings and holy lives of individual Anglicans, irreconcilable with the intransigent demands of Catholic faith and unity.

For some former Anglo-catholics this controversy has brought an illumination, not so much about the Church of South India as about the Church of England, and what they saw in that clearer light led them to cross the threshold into the Catholic and Roman Church. Of all the various judgements passed on the C.S.I. affair, the practical judgement expressed in their action may be accounted the most realistic.

FRANCIS CLARK, S.J.

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THE MOSLEM STATES AND THE VATICAN

The following is a translation of an article appearing in the German periodical Aussen Politik *of Stuttgart for October, 1956. Its author, Hassan Suliak, is a Syrian journalist who has been a frequent contributor to German publications. Although written before the Suez affair came to a head with its resultant anti-Western sentiment—at times assuming the force of violence against Christians—yet the facts brought to the fore in the article indicate elements of a growing betterment of relations between Islam and Christianity in late years. It is to be hoped that this trend, despite the present difficulties, will continue to lead to better rapports between Islam and the Christian world.*

No one can deny the important role played by the Vatican in international affairs during the course of the last war and above all in the period following the war. From the Moslem point of view, it is therefore legitimate to ask if, given the actual political and spiritual situation, it would not be opportune for the Islamic states as well to be represented diplomatically at such an important center of international contacts. A first step in this direction had already been taken

in 1946 when the chairman of the Arab Committee for Palestine visited the Pope to request his intervention in the question of Palestine. The then General Secretary of the Arab League, Azzam Pacha had also revealed in 1947, while in Cairo, that he understood and admitted the usefulness of diplomatic representation at the Vatican on the part of the Arab States.

Diplomatic Relations

Egypt was not the first Arab nation to establish diplomatic relations with the Holy See, but she was the first Moslem State to do so; for the Lebanon, where an apostolic nuncio had arrived some weeks previously, is almost a Christian State. This explains why the wave of interest caused in the Arab world by Egypt's step was infinitely greater. When the Egyptian ambassador presented his credentials to Pope Pius XII in October 1947, it marked the first time in history that permanent diplomatic relations had been established between a Mohammedan State and the Holy See.

Due attention was given by the entire Arab press to this event, and the notices were accompanied by abundant commentary. At the beginning of 1949, the Egyptian ambassador to the Vatican took occasion to speak of the Holy See as the highest spiritual authority of the Christian world, constantly at work to maintain the peace, and free from subservience to material and economic interests; thus, it presented itself equally as well to the Islamic States as an important factor in the common life of peoples. Egypt, said the ambassador, wished to give a proof that Islam had no fundamental objection to solidarity with Christianity for the benefit of all mankind. Since that time, relations between Islam and Christianity have become more cordial, thanks to the diplomatic ties between Moslem countries and the Vatican. Egypt's example was soon followed by other Islamic nations. The first of these to do so was Indonesia, which proposed the establishment of diplomatic relations with the Holy See in 1950 after the Vatican had recognized her sovereignty. In April of that year both parties exchanged representatives with the ranks of papal internuncio and ambassador, respectively.

With respect to the Middle East, Syria's decision was most significant. Her official representation at the Vatican began in mid-May of 1953. On that occasion, the Syrian press emphasized the importance and the possibilities of a co-operation between 450 million Catholics and 400 million Muslims.

Shortly afterwards, the government of Persia followed suit. Turkey also discussed the possibilities of setting up diplomatic ties with the Vatican, although no official representatives were named. The favorable decision made by Pakistan was still more important, for she is the youngest and numerically the largest of the Moslem states. The reports published later in the Pakistan press placed in relief the usefulness and the success of these ties by pointing to and praising the

active support of the papal nunciature in improving the lot of refugees and in the alleviation of other distresses.

The activity of the papal commission *Pro Palestina* with its center at Beirut has likewise been very beneficent; this agency gives assistance to many Palestinian refugees without any distinction as to their faith.

We come finally to the Jordan where there has already been a papal representative for several years, although not of diplomatic standing. Since the war in Palestine, this country has had particularly close ties with the Holy See in view of the fact that in late years she has had control of those territories in which are situated the Holy Places of Christianity. The visits of the King of Jordan to the Pope in 1953 and again in 1954 are a proof of the importance accorded from the Jordanian side to an harmonious collaboration with the Vatican.

At the present time, there are only four of the thirteen sovereign States of Islam which have no rapports with the Vatican: Saudi Arabia, Yemen, Libya, and Afghanistan. This is explained by the fact that, in general, these nations have little or no diplomatic relations with other countries.

At the beginning of 1951, Azzam Pacha, who was then General Secretary of the Arab League, visited Rome for the sole purpose of paying his respects to the Holy Father, or—as he himself stated—"to converse with the highest authority in the Christian world in an atmosphere of friendship and fraternity." Following his long conversation with the Pope, Azzam Pacha made this declaration: "By reason of his universal mission, the Head of the Catholic Church is considered also among the Arabs as the most eminent defender of the highest and the most precious spiritual values common to both Islam and to Christian belief. Both these religions are based upon a high spirituality, and both are threatened with the same danger: materialism, the enemy of God. A spiritual fellowship between Christianity and Islam would lead to the formation of a common front comprising more than half of the human race. This would constitute a marvelous force which would have the power of defending fundamental moral values, notably that of peace."

Religious and political circles in Egypt and Syria have repeatedly taken up the same theme in a considerable number of articles appearing in the most influential newspapers, as, for example, *Al Ahram* and *Al Misr* in Egypt, and *Al Manar* in Syria. It is noteworthy that in these two countries most of the opinion voiced in favor of maintaining good relations with the Vatican has come from orthodox Mohammedan circles.

Cultural Relations

Over and above diplomatic connections, there are also other points of contact between the Holy See and Islam. Faithful to the principle: "In order to understand and to love one another better, it is necessary

first of all to learn to know each other well," Pope Pius XI in 1926 founded a chair of Islamic studies at the Istituto Orientale (the Institute for Eastern Studies at Rome), which had just been re-opened at the time. This step was regarded from the Mohammedan side as an indication of a sincere desire for a better understanding between Moslems and Christians. The Pope himself termed this decision a "very bold" enterprise and without example in the annals of Catholic universities. This was a gesture which not only demonstrated in a visible manner that the Catholic Church was disposed towards comprehension, but also one that would lead Islam to take steps in the same direction. Thus it was that in 1951 Cardinal Tisserant was invited by the Egyptian Government to attend the jubilee of the University of Cairo. On that occasion, the rector of the University of Al-Azhar, the most celebrated of Islamic schools of higher learning, proposed the sending of cultural attachés to all the diplomatic representations of Moslem states at the Vatican in order to strengthen the existing bonds. This proposal was carried out without delay.

In this connection, it may be recalled that the first relations between Egypt and the Vatican date back more than a century. It was then that the founder of modern Egypt, Mehemet-Ali Pacha, who was desirous of establishing a link with the European powers, sought out contacts with the Vatican. To this end, he sent a special mission to Rome in 1839. Almost a hundred years later, during the summer of 1927, Fouad I, the King of Egypt, made a tour of the European capitals and wished to see Rome as well. But in doing this, he found himself in a difficult position. According to the protocol of the Vatican, all the chiefs of State passing through Rome should also, even without being invited, pay a visit to the Holy Father. Originally, this formality naturally concerned only those who were Christians, for this matter of protocol traces itself back to a time when a visit to Rome by a non-Catholic sovereign was inconceivable. The situation of King Fouad was therefore embarassing. On the one hand, he was a Muslim; but on the other, he was the recognized head of a State which had been for several years a member of the League of Nations and as such had the same duties as well as the same rights. This delicate question found a solution, thanks to the ability of the papal nuncio at Paris. When King Fouad passed through Paris, the nuncio paid him a call and asked him, among other things, if he did not also have the intention of going to Rome. Upon receiving an affirmative answer from Fouad, the nuncio declared that the Holy Father would indeed be very happy if, on that occasion, His Majesty were willing to pay him a visit. Fouad was adroit enough to follow up this indirect invitation—an example of the traditional diplomatic abilities of both the Vatican and the Orient. It is noteworthy that this visit took place precisely at the time when the head of the Egyptian Government was thinking of assuming the spiritual direction of the Islamic world, the Caliphate having become vacant following the death of the last Sultan.

We may cite at this juncture a passage from the memoirs of one of Egypt's ambassadors, Mohammed Fihri Pacha, who tells us that at the beginning of this century the sheik, Yemal Uddin, spiritual head of the Ottoman Empire, had visited Pope Pius X at Rome. During their meeting the Pope called attention to the splendid vestments he was wearing and then asked the Moslem dignitary: "Do you know where this vesture came from? It is a gift of your Sultan to my predecessor as a testimony of the cordial relations existing between the Caliphate and the Holy See."

A Common Struggle Against Materialism

Let us consider now the practical results of this betterment of relations between Christianity and Islam. The declaration of Azzam Pacha cited above already gives us a glimpse of the intentions behind such a *rapprochement.* The first ambassador to the Vatican, Taher Bej el Omari, expressed himself in similar terms when he declared that on the foundation of friendly understanding and close co-operation, the joint action of Christianity and Islam could more easily repel the assault of communistic materialism. These views have created a deep impression in the Arab and Moslem world. Rightly interpreted, they could not arouse any opposition in religious circles. Contrary to Christianity, Islam acknowledges no institution corresponding to the Christian Church. The Koran, the Holy Book of Islam regarded as the manifestation of God, is not only the foundation of religion and of divine and positive law, but it is also considered as the sole source of all human laws regulating ordinary life within the interior of a community. And even though the precepts of the Koran are not always applied in the practical life of our day, yet there is to be found in the entire Islamic world an important movement which desires to see restored to the Koran its originally predominant place in the life of individual Moslems.

Pakistan, the youngest of Islamic States, has exemplified this by constructing its constitution entirely upon a Koranic basis. The statement of the Egyptian ambassador which we cited above is in no sense in contradiction with the teachings of the Koran. On the contrary, the express desire to engage in active combat against atheism and its deplorable consequences is in complete accord with its principles.

How was this declaration (of the Egyptian diplomat) received on the Catholic side? At the time it was made, it received an unqualified approval from a Dutch missionary in the service of the press agency Fides. But later, certain Catholic authorities stated that the Church was not contemplating the linking of her mandate to objectives which did not enter strictly within the frame of her duties. It was stated, nevertheless, that the Catholic Church would always rejoice to see at her side men who, like her, were fighting against the destructive activities of those who deny the idea of God—a tenet which Christianity and Islam possess in common. Thus, although Catholic quarters insist

on the fact that there can be no question of an alliance or of a bloc between the Catholic Church and Islam, at least in principle there has been no rejection of the possibility of a certain collaboration. Doubtless, on the Moslem side no such alliance had ever been thought of. Besides, the very fact that among Muslims there exists no institution corresponding to the Holy See, which eventually would be able to appear as a partner of the same importance, leaves such a possibility out of the picture. Even if the idea—frequently evoked—of a single Islamic empire were ever to be realized, there would be no institution of the kind; an isolated Islamic State, therefore, could with all the less reason presume to speak for the whole Moslem world. If there is talk of an alliance, the latter can only be understood in the spiritual sense of the term. What these two religions have in common today is primarily the struggle against materialism. But beyond this there remain other tasks to be accomplished on the cultural and social levels. It is certain that diplomatic relations alone cannot clear away the differences which exist between Christianity and Islam, but there is no doubt that they will lead us towards a mutual tolerance and a fruitful collaboration.

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THE NEED FOR THEOLOGY IN THE WORLD COUNCIL OF CHURCHES

Our readers will remember that the annual meeting of the Central Committee of the World Council of Churches took place this past August at Galyatető, Hungary. Among the reports submitted then for the consideration of the Committee was that of the General Secretary of the World Council of Churches, Dr. W. H. Visser 't Hooft, who dealt for the most part with the nature of the growth of the Council. The report, which was published in the fall number of the Ecumenical Review, *concerns itself in part with the need for further theological research among members of the World Council as a necessary factor for the balanced development of the W.C.C. On this point, Dr. Visser 't Hooft has the following observation to make:*

With regard to the . . . question whether the growth of the World Council is a harmonious growth, it seems to me that the main issue is whether theology and policy, reflection and action are in step or out of step in our life. There are those who feel that the World Council is already too much concerned with theology. Personally I fear that our real weakness is the opposite. We have our important theological commissions of "Faith and Order"; we have the biblical study on the Lordship of Christ, and these fulfil an important function. But we give little if any time to the serious study of the theological problems arising in the life of the World Council itself. Now it is increasingly clear that many of our structural and organisational problems are essentially theological. The relation of the World Council to the missionary movement, the relation between inter-church aid on the one hand and the

evangelistic and missionary task on the other, or the task of the Church in areas of rapid social change, or the vocation of the laity, or the co-operation of men and women, or the question of our Basis, or the whole problem of the ecclesiological implications of the existence of the World Council, or a host of other seemingly practical issues, cannot be clarified if we do not arrive at a clear theology concerning the nature and mission of the Church.

Who is to produce this theology which is to serve as a basis of our own work? It is unfortunately a fact that there is no one in the full time service of the World Council who can give a major part of his time to theological study. The staff of our Division of Studies or of our Ecumenical Institute does not consist of men or women who spend their time in quiet scholarly study, but of men who have their hands more than full with the largely administrative tasks of organising and co-ordinating ecumenical study work and who must do most of their reading and thinking in aeroplanes or outside their office hours. So in this matter we have been largely dependent on voluntary help from the theologians in the different churches. Few of them have yet discovered the importance of these questions. In fact it would seem that good deal of the theological literature about the Council is written by theologians of churches which are not members of the Council. Is the Council in spite of its youth already too much taken for granted by its own member churches, especially its theologians? We must hope that before long the theological faculties will give us the help we need in order to get firm ground under our feet in our further development.

ECUMENISM AND REUNION

Faith and Order Secretary Addresses Glasgow Meeting

Among the speakers to address members of the British Council of Churches at its meeting in Glasgow at the end of October was Dr. J. Robert Nelson, Faith and Order Secretary of the World Council of Churches. Drawing on his experience and observations over the past several years, Dr. Nelson presented his listeners with both encouraging and discouraging aspects of the question of Christian unity at the present time.

Among the encouraging signs the Faith and Order Secretary noted the "growing acceptance and assertion of the fact that Christian unity is God's imperative, not man's option; the rapid spread of national and local councils of churches; the significant growth of interest on the part of theologians and theological students in ecumenical study; the great number of official conversations between churches which look towards closer fellowship for organic union."

On the other hand, Dr. Nelson observed a lack of theological contribution towards the promotion of unity in quarters from which it should be forthcoming. He declared further that harm was being done to the cause of unity by "factionalism, party strife and division not only between denominations but within denominations and within congregations; the perpetuation of obsolete and often irrelevant arguments against unity; denominational isolationism and denominational imperialism."

Dr. Nelson's remarks preceded a discussion on resolutions presented to the delegates on behalf of the Faith and Order Commission. One of these requested the British Council of Churches to adopt that part of the platform of the Lund Conference which was subsequently reemphasized at Evanston, namely: "We ask the Churches whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately." The resolution was given particular stress by the representatives of the Faith and Order Commission which has been at work in the British Isles, examining ways and means of obviating difficulties in the way of denominational co-operation. *(C. of E. Newspaper)*

American Lutheran Leader Discusses Christian Unity

Addressing the United Lutheran Church Convention at Harrisburg, Pennsylvania, in the latter part of October, Dr. Franklin Clark Fry declared that Lutherans should be guided by sound principles in the formation of their attitude vis-à-vis the growing trends towards Christian unity. "Unity," he said, "is a gift from God. Christ is the great reconciler, not only in drawing men to God but in uniting them with one another."

Dr. Fry, who also serves as chairman of the Central Committee of

the World Council of Churches, likewise adduced wrong reasons for desiring Christian unity. These he listed as being indifference to one's own faith, sentimentality, the desire for prominence, competition with other confessions, and the mistaken notion that union would lead to economy. At the same time, the noted Lutheran leader evaluated as being equally wrong the objections brought against Christian unification. These, among others, he said were: inertia, false humility, fear of bigness, the undue influence of national origins, and congregational prejudices.

Turning to the matter of unitive efforts among the Lutherans in the United States, Dr. Fry reproved the limited aims of some proponents. He declared that union must not be achieved for reasons of convenience but must be motivated by "pressure from above." *(EPS)*

Merger Plan for American Lutherans Progresses

At its biennal convention this fall, the American Lutheran Church, which claims a membership of 900,000, voted almost unanimously in favor of uniting with the Evangelical Lutheran Church (1,000,000 members) and the United Evangelical Lutheran Church (55,000 adherents). In consequence of this step, there are prospects that a new Lutheran body of some 2,000,000 members will come into being within the next five years. The other two bodies of the proposed merger had already voted their approval last June. Issues regarding general administration, higher education, and social action are now under discussion, and final settlement of these points is not foreseen until the middle or the end of 1960. *(EPS)*

Anglicans and Methodists Continue Discussions in England

Leaders of both the Anglican and Methodist Churches came together recently at Wycliffe Hall, Oxford, to continue the official conversations sanctioned by the Canterbury and York Convocations and the Methodist Conference in 1955. The meeting was presided over by Dr. G. K. A. Bell, the Bishop of Chichester and by Dr. Harold Roberts of the Methodist Faith and Order Committee. At the end of the deliberations, the following joint statement was issued to the press: "Discussions took place on a wide range of issues both theological and practical. Attention was given to the passages in the Convocations' reports and debates which led up to the conversations concerning the need of a great deal more practical and theological discussion at the parochial and local level, and to similar statements in the Methodist Conference. In accordance with these, the representatives expressed the hope that their deliberations would be accompanied and assisted by such attempts to promote mutual friendship and local understanding in the parishes and circuits."

Another conference of the same kind is planned for June 24-27, 1957.

(Church Times)

Inter-Church Conference at Edinburgh

Representatives of English and Scotch churches met recently at Edinburgh to clear the ground for a *rapprochement* between them. The bodies represented at the conference were: the Church of England, the Church of Scotland, the Episcopal Church in Scotland, and the Presbyterian Church of England. The aim of the discussion was "to study together, freely and without any restrictions, the kind of modification in the two Church systems which, in the context of the hoped-for reintegration of Christendom, might be regarded as likely in the long run to be requisite."

A statement was issued at the close of the talks declaring that a report on recent negotiations between the churches concerned would be submitted to the appropriate authorities in the early part of 1957.

(C. E. Newspaper)

Moscow Patriarchate Postpones Talks With World Council of Churches

Over the past two years, officials of the World Council of Churches (comprising 165 Protestant, Anglican, and Orthodox Churches) have been making plans for a conference with Russian Orthodox churchmen for the purpose of furthering relations between the Council and the Moscow Patriarchate. As a result of these efforts, it was announced recently that the meeting would take place in Paris towards the end of January. However, responsible authorities of the W.C.C. have received a telegram from Patriarch Alexis with the request that the conference be cancelled. The reason given for the postponement was that more time was necessary for preparations.

The Reuters Agency which reported the step states that, in the light of the events in Hungary, this was not altogether unexpected. It is regarded by some as a consequence of the appeal made to the Patriarch by the National Council of Churches in America asking him to intervene with the Russian Government to prevent further conflict in Hungary.

Anglo-Catholic Appeal for Octave Prayers

Following a practice that has continued over the years, the Anglo-Catholic Society for Promoting Catholic Unity has once again issued a tract appealing for earnest participating in the January 1957 Octave for unity. Entitled the "Annual Call of the Church Unity Octave," the leaflet begins with the following introduction: "It is only by the reunion of all Christians into the Visible Kingdom of Christ, preserved in Unity by the Chair of St. Peter, the Central See of Christendom at Rome, that the will of Our Lord can be fulfilled and that the power of the Church can be directed, without the present waste and rivalry, to the conversion of the whole world by One Faith to Christ our King."

The call to prayer emphasizes the "divinely appointed unity" of

Christ's Church and declares that the Octave must be the "instrument in God's hands in prayer for and assertion of the truth."

"The Catholic Revival," continues the tract, "must have had the repairing of the 16th century Schism as its logical end. How else must it end? That idea of a Divine Society was understood for a thousand years in England and must again be seized upon as the only answer to the quest for an effective witness to God in our land. Four centuries have not seen the conversion of more than ten per cent of the people of England in spite of a near monopoly in every hamlet, city, and town. The divisions that rend Christendom are man-made; the wastage is incalculable; and in man-made solutions the Christian verities are forgotten or minimized.

"Catholic Faith teaches us the Divine Revelation. It is not a matter of debate or pleasing niceties. Catholic Faith embraces a Divine Authority which was bestowed by God upon the Apostles and their successors. The unity that we desire must of necessity be the unity established by Christ. The truth we teach must be the old truth. In fine, the unity established round the Throne of St. Peter has alone been successful and lasting, but that is because it was the intention and ordering of Our Blessed Lord. Not only was the episcopate established to rule Christ's Church, but about the Throne of St. Peter and his successors (as the centre and touchstone of Catholic Communion), the means of preserving Faith and Order was given."

Anglican Church Union Sponsors Week of Prayer

"Only in Christ can Christians be saved from the evils of disunion. Only in Christ can they be made one." Thus begins the leaflet published by the Church Union in England in conjunction with the World Council's Week of Prayer for Christian Unity. "For this to come about," the folder goes on to say, "they must be first united in sorrow at the calamity of disunion, in contrition for the wrongs they have done to one another and in earnest and persevering prayer for visible unity. Only so can they be 'made perfect in one,' united in Christ."

Besides the intentions listed for each day during the Week of Prayer, the following additional headings are suggested to those taking part:

1. For penitence and reparation for present disunion.
2. For wider and deeper desire for the reunion of divided Christendom.
3. That the Holy Spirit will unite all Christians in the truth of the Gospel.
4. For discernment in considering practical schemes for union.
5. For all those praying together at this time, and especially for those from whom we are ourselves separated.
6. That the unity in suffering of Christians of all denominations throughout the world may hasten the fulfilment of Christ's prayer.
7. For the removal of misunderstanding and prejudice and all bitterness between Christian bodies.
8. For a great increase in sanctification for all who unite in this prayer.

New Ecumenical Group Formed in England

Scholars and librarians have recently organized an Association of British Theological and Philosophical Libraries. The group, according to the Ecumenical Press Service, met in London at the end of October and appointed a Free Churchman, a Roman Catholic, and an Anglican as officers. Those elected are: the Rev. Roger Thomas (chairman), Fr. F. Courtenay, S.J. (vice chairman), and Miss Joan Ferrier (secretary-treasurer). The new association has made plans to issue a bulletin three times a year and aims to include in its membership libraries of other countries throughout the commonwealth.

American Protestant Groups Plan Merger

Meeting this past fall at Des Moines, Iowa, for its annual assembly, the International Convention of Disciples of Christ voted in favor of a possible merger with the Evangelical and Reformed Church and the Congregational Christian Churches. The latter denominations have agreed on a basis of unification and are scheduled to merge into one body next June in Cleveland. The new unit will be known as the United Church of Christ and will have a combined membership of ever 2,000,000.

At the Des Moines meeting of the Disciples, acknowledgment was made of the delegates' deep interest in the proposed new denomination, and a resolution approved by them stated that "the passion of the Disciples for the unity of the Church would make them responsive to participate in any enlargement of this union."

Since the Disciples claim some 2,000,000 adherents, an eventual merger of their constituency with the United Church would give the latter an over-all membership of more than 4,000,000.

The resolution with reference to unity approved by the International Convention in Iowa was a further confirmation of the Greenwich plan for Protestant union. The plan, which grew out of a unity conference held at Greenwich, Connecticut, in 1949, seeks the merger of a number of the larger Protestant denominations. *(EPS)*

Mennonite College Students Visit American Benedictine Abbey

Thirty-nine Mennonite college students visited the St. Benedict campus in Atchison, Kansas, recently on a "field trip study" of Benedictine monasticism and Catholic religious culture. The students were from Bethel College, a Mennonite liberal arts school in North Newton, Kansas. This was the second group of students from a non-Catholic church-related college to visit the St. Benedict campus since the opening of the school year last fall.

During the tour, Sisters at Mount St. Scholastica showed the women students through the convent and had them as dinner guests, while the men students dined with the monks at the Abbey.

Following the tour, the visiting students heard talks on the mean-

ing of the Mass and on Benedictine monasticism from Father Victor Gellhaus, O.S.B., the college chaplain, and Father Brendan Downey, O.S.B., professor of English.

Previously, students from Heston Bible College were guests on the campus. The visits were an outgrowth of a meeting of the Kansas Association of Church related Colleges, held on the St. Benedict campus three years ago. At that time, presidents of the non-Catholic schools expressed the hope that their students would have an opportunity to tour the Catholic institutions in the state. *(NC)*

AROUND THE WORLD

ROME

Pope Appeals to East and West to Unite for Peace

The recent events in Hungary and in the Middle East with the resultant anxieties they have caused the world led His Holiness, Pope Pius XII, to direct a special broadcast to East and West to unite for the preservation of peace. Speaking over the Vatican radio towards the middle of November, the Pope condemned the hasty recourse to the use of force and made an urgent appeal for a solid pact of peoples "who desire that the world tread the path of honor and dignity of the sons of God."

"There is no doubt," the Holy Father declared, "that the world has come forth from the paroxysm of these days of violence disorientated and shaken in its trust, because it has witnessed the repetition of a policy which . . . places the arbitrary act of one side and economic interests above human life and moral values.

"Faced by such disregard for justice and fraternal love; faced by men's growing scepticism towards the future; faced by the aggravated disunity of men's minds, we who have received from God the mandate to promote the welfare of all nations and who firmly believe that peace is not a vain dream but a duty which all can fulfil with the intention of contributing towards saving peace in itself and the elements upon which it is based, we wish to address to the peoples our heartfelt appeal: Let us restore the ways of peace; let us re-inforce the unity of those who long for it; let us restore trust to those who have lost it."

Addressing himself to all levels of human society, Pope Pius urged his listeners to make known to their rulers their innermost sentiments and aspirations for peace. "In the name of religion," he said, "of civilization, and of right human sentiment, let there be an end to illegal and brutal represessions, of plans for war, of political preponderance among Powers—all of which are things which change earthly life into an abyss of anxiety and terror, deaden the spirit, and bring to naught the fruits of work and progress." *(Oss. Romano)*

Holy Father Urges Catholic Men to Foster Unity between Nations

No enduring unity can be achieved outside the Church, and in this fact lies the need of Catholic men's organizations to promote harmonious relations between the Church and the modern world: this served as the keynote of the Holy Father's address to members of the executive council of the International Federation of Catholic Men early in December. In the course of his allocution, the Pope called upon Catholic men throughout the world to co-ordinate their activities with other forms of the apostolate.

"Engaged as you are in tasks of the general apostolate," he said,

"you come into contact with other forms of Catholic Action whose activities are centered in a parish, an environment, a profession, or a certain kind of work. Each one of these particular types of Catholic Action has its own methods, and this legitimate diversity must be respected. Uniformity is neither possible nor desirable, for it can cope with neither the differences of circumstances nor with the variety of material and human resources."

The Pope counselled the practice of humility and self-denial by people of the various nations working together. Distribution of efforts must be judiciously exercised, he added.

Meeting in Rome at the same time was the Third General Assembly of the International Federation of Catholic Youth, and to its delegates as well His Holiness called attention to the same theme of working to bring nations together. He saw in their organization a "powerful means of healing the wounds of war and pacifying and reconciling the peoples of the world."

In his exhortation to the Assembly, the Holy Father said: "Exact faithfulness to the spiritual life—a thing that we can never recommend too highly—will undoubtedly lead you to carry out a fruitful apostolate in the service of your brothers, and within the environment in which providence has placed you . . . To see the world as the Lord sees it, to share His intentions and His immense desire for redemption —such is the spontaneous attitude of him who lives in Him and for Him." *(NC)*

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THE UNITED STATES

Apostolic Delegate Installs Head of New Byzantine Rite Exarchate

Bishop Ambrose Senyshyn, of the Order of St. Basil the Great and formerly auxiliary bishop to the Apostolic Exarch of the Byzantine Rite Exarchate of Philadelphia, has been installed as the first exarch of the newly created Exarchate of Stamford, Connecticut. Ceremonies to mark the event took place in St. Basil's Seminary at Stamford, in the early part of December, and were presided over by His Excellency, Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

The new diocese embraces fifty parishes for Ukrainian Catholics residing in the New England states and New York, which previously came under the jurisdiction of the Philadelphia exarchate.

Bishop Senyshyn was born in Galicia (Western Ukraine) in 1903. Several years after his ordination in 1931, he went to the United States, and in 1942 was consecrated auxiliary bishop to His Excellency, Constantine Bohachevsky of Philadelphia. *(NC)*

ENGLAND

Late Catholic Statistics

The English *Catholic Directory* for 1957 reveals that there were 13,291 converts to the Catholic Church in England and Wales for the year 1955, an increase of 1,371 over the previous year's figure. The total Catholic population for these areas was given as 3,270,800; this is an increase of over 122,300 with respect to the statistics of the preceding year. This number is computed on a basis of parochial returns at the end of the year 1955 and includes only those Catholics known as such to the clergy.

Diocesan clergy listed by the *Directory* numbered 4,676, or 224 more than at the end of 1954; while priests of religious orders and congregations numbered 2,617, an increase of 17. Churches open to the public were given as 3,038, or 46 more than for the previous year; while convents increased by 17 to a total of 1,159. *(C. Herald)*

* * *

FRANCE

"Mary and the Church" To Be Theme of International Mariological Congress

"Mary and the Church" has been chosen as the theme of the Third International Mariological Congress which will meet at Lourdes in 1958 in conjunction with the centenary of the apparition of the Blessed Virgin Mary to St. Bernadette. The theme was announced by Father Charles Balic, O.F.M., president of the International Marian Academy, after consultation with Bishop Pierre M. Theas of Tarbes and Lourdes, and Bishop Roger Michon of Chartres.

The congress at Lourdes, like a similar one held in Rome in the fall of 1954 to mark the end of the Marian Year, will have two phases. The first will be Mariological, in which there will be a scientific study on the chosen theme. The second phase of the Marian congress will serve as a public demonstration of devotion to the Blessed Virgin Mary.

The Mariological Congress is to be held from September 10 to 17, 1958. Scholars representing 78 national Marian associations will take part in the study sessions. Similar studies during the previous congress had prepared the way for the papal encyclical *Ad Coeli Reginam* in October, 1954.

Among those invited to the forthcoming congress at Lourdes will be delegates from the United States, Canada, Brazil, France, Germany, Italy, and Spain. The Pontifical Marian Academy in Rome and various outstanding theologians from several nations also will take part.

Preparations are likewise being made for a display of modern art during the conference depicting the Marian theme. A similar exhibit

was arranged during the 1954 congress at Rome and met with marked success. *(NC)*

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GERMANY

German Churchmen Address Appeal to Moscow Patriarch

A letter signed by two prominent leaders of the Lutheran Church in Germany was recently sent to Patriarch Alexei at Moscow deploring the intervention of Russia in Hungarian affairs and requesting him to appeal to the Russian Government against further deportations of Hungarian citizens to the Soviet Union. The signers of the letter were President Heinrich Held of Düsseldorf and President Ernst Wilm of Bielefeld.

The Ecumenical Press Service reports the letter as stating in part: "It is with growing anxiety and grief that we observe the course of events in Hungary. We are not fully acquainted with all the circumstances and the background of the bitter political struggle which has broken out there; but what does concern us is the terrible distress which has submerged the Hungarian people. We grieve for those who have died on both sides. We sympathise deeply with all those who are suffering from hunger and cold and who have lost their homes. It is our profound hope that conditions may soon be restored in Hungary in which the people can live in peace.

"And now we hear that in addition to all the suffering mentioned above, many Hungarians are being deported to the Soviet Union. Without wishing to express any judgment on the political aspects of the struggle, we must say that we consider these deportations simply terrible . . ."

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SWITZERLAND

World Council Leaders Issue Statement on Hungary

Signed by Dr. W.A. Visser 't Hooft (General Secretary), Dr. Franklin Clark Fry (Chairman of the Central Committee), and Dr. Ernest Payne (Vice-chairman of the same committee), a statement issued from the Geneva headquarters of the World Council of Churches expresses deep regret over the Hungarian situation. "The Churches throughout the world are profoundly shocked and sorrow-striken," reads the message, "at the tragic reversal suffered by the Hungarian people who had clearly asserted their desire for freedom and independence in national and church life.

"The chairman and Vice-Chairman of the Central Committee of the World Council of Churches, and the Council's General Secretary

call to the attention of member churches the immediate relevance of certain statements in the appeal to churches and governments adopted by the Evanston Assembly.

"They refer particularly to the claim that fear and suspicion cannot be replaced by respect and trust unless powerful nations remove the yokes which now prevent other nations and peoples from freely determining their own government and form of society. They urge member churches to continue to seek these objectives. As also stated at Evanston, Christians must stand together with all who in the struggle for freedom suffer pain and trial.

"Our unity in this fellowship," concludes the statement, "will remain unbroken whatever happens, and will also find expression in prayer for the people of Hungary in their hour of trial, and for the churches in their witness to our crucified and risen Lord." *(W. C. C. Information)*

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NORWAY

Government Removes Ban on Jesuits

A clause in the Norwegian Constitution, dating from 1814 and which banned members of the Jesuit order from the country, has finally been repealed. By a vote of 111 to 31 Norway's Parliament voted to eliminate what was regarded as a blight in its law with respect to religious freedom.

The original clause in the Constitution, framed after Norway won its independence from Denmark, stated that the "Jesuit and other monkish orders shall not be tolerated." It likewise forbade the presence of Jews. The latter provision was eventually deleted in 1851, while the prohibition against "monkish orders" was abrogated in 1897. An attempt was made to lift the ban against the Jesuits in 1925, but without success. The United Nations Declaration of Human Rights once again brought the issue to the fore, and the Government accordingly took steps to insure the removal of the ban.

Extremist elements in the Lutheran Church expressed their opposition to the amendment, but six of the seven Lutheran bishops declared that they were in favor of it.

In the debate which preceded the vote in Parliament, it was observed that the only other country which maintained such a ban was Switzerland. *(Fides)*

Bishop Bergraav Expresses Criticism of Church-Sponsored Visits to Russia

Writing in the publication *Kristeligt Dagblad* of Copenhagen, Bishop Eivind Bergraav of Norway, who is a former president of the World Council of Churches, expressed his dissatisfaction with visits of

churchmen to the Soviet Union. His criticism was occasioned by recent visits of Danish clergymen to Russia and other visits planned for Roumania.

"In the Soviet Union," wrote Bishop Bergraav, "there is a church which with servility submits to an openly declared godless State and its propaganda; in fact, the State is worse than godless, since its scientific stand on life is hostile to any kind of Christian faith. By visiting and celebrating and taking part in religious services with a church like the Orthodox Church in Russia, we are on the verge of committing treason."

The Norwegian Bishop's view was subsequently contradicted by the leader of the Danish delegation to Russia, Bishop H. Fuglsang-Damgaard of Copenhagen who declared that responsible leaders of both the World Council of Churches and of the Lutheran World Federation had been in favor of accepting the invitation extended by Russian Orthodox churchmen to visit their country. He said further that such a visit was in genuine accord with the ecumenical spirit.

Reiterating his opinion a short time later, Bishop Bergraav pointed out that by taking part in such visits, foreign clergymen were giving church-goers in Russia the wrong kind of impression, namely, that they were compromising with an atheistic regime. "In practice," declared the Bishop, "a kind of agreement has been established, according to which the Church is allowed to live . . . on condition that it keeps quiet about everything unpleasant. Thus, this Church is in danger of denying responsibilities towards one's neighbor as preached in the Gospel. The mutual visits and festivities create a false impression, both in the Soviet Union and in our own churches."

"We are not permitted," concluded Bishop Bergraav, "out of Christian benevolence, to leave truth in the lurch. Without truth, benevolence may easily become a sentimental bog of unreality." *(EPS)*

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INDIA

Notable Increase in Catholic Population

According to a release from the N.C.W.C. News Service, there has been an increase of more than four and a half per cent in India's Catholic population over the past two years. This was revealed with the publication of the latest edition of the *Indian Catholic Directory* at New Delhi.

According to returns compiled for the *Directory*, Catholics in India number more than 4,836,250, a figure which marks an increase of some 210,000 over the estimate for 1954. Yet Catholics form but 1.3 per cent of the nation's population which the 1951 census reveals as being nearly 357,000,000. Of these, about eighty-five per cent are Hindus, while approximately 3,500,000 belong to non-Catholic Christian groups.

A hundred per cent increase in Catholic population has been noted since 1920 when there were an estimated 2,414,768 of the faithful. A considerable gain in the "anti-conversion" state of Madhya Pradesh has also been observed; some 4,677 persons became Catholics there in the past two years.

Other figures supplied by the *Directory* show that more than forty-three percent of the Catholic population of the country is concentrated on the Malabar Coast. This region includes India's largest see, the Syro-Malabar Rite Diocese of Trichur which has a membership of 267,344 Catholics.

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INDONESIA

Christian Participation in Indonesian Government

The nominee of both Protestant and Catholic groups was recently elected as one of the five vice-chairmen of the Constituent Assembly now at work to frame a new Constitution for Indonesia. He is Dr. Johannes Leimena of the Protestant Christian Party who, besides being vice-chairman of the National Council of Churches in Indonesia, is also an official of the World Council of Churches' Commission on International Affairs.

Indonesia's Assembly has a membership of 460, of which forty belong to Christian groups. At present one of the main issues confronting the deputies is whether the nation is to remain a secular state, as it is now, or whether it is to become a Muslim state. A two-thirds vote is necessary to decide the question, but the members of the Assembly are almost evenly divided on the issue. In the event of an impasse, it is thought that Indonesia will retain its actual form of government.

According to the latest available statistics, only four million out of Indonesia's 80,000,000 people are Christians. Of these, some 3,100,000 are Protestants and 900,000 are Catholics. *(EPS)*

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PAKISTAN

Religious Freedom Assured by Prime Minister

In his first broadcast to the nation following the swearing in of his cabinet, Pakistan's new Prime Minister, Hussein Suhrawardy, assured the Christian minority of that country the free exercise of its religion. Mr. Suhrawardy, who succeeds Mohammed Ali, is the elder brother of Shaheed Suhrawardy, Pakistan's Minister to the Holy See.

"The main task before us," said the Prime Minister in part, "is to build ourselves up, and in this we need the single-minded devotion of

the people, whatever may be their creed, their religion or station in life.

"I am most anxious that we should get rid of the majority and minority complex based on communal or religious differences."

Mr. Suhrawardy studied for a time at St. Xavier's College, Calcutta, and later attended classes at Oxford. *(C. Herald)*

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IRAQ

American Jesuits Begin University at Baghdad

Jesuit priests of the New England Province have opened the first Catholic, English-speaking university in the Middle East in Baghdad.

The Arab government of Iraq granted the Society of Jesus a 168-acre tract of land for the university in a location south of the city. Teaching with the Jesuit Fathers are five laymen, Fulbright exchange professors engaged by the Iraq Government; two are Americans, one is from Jordan, and two from Iraq.

Although there were 125 applicants, only 45 were accepted as students for the science and business courses that make up the curriculum at present. Twenty-one of the students are Moslems, three Jews, one Protestant, and four Orthodox (Armenian, Syrian, Nestorian). The remaining sixteen are Catholics. One of these, however, is of the Latin Rite, the others being Chaldeans and Syrians.

Members of the Society of Jesus have conducted the Baghdad mission since 1932, and next March will celebrate its twenty-fifth anniversary. The mission consists of 29 priests, 15 scholastics, and two lay brothers. They conduct Baghdad College—actually a high school by American standards—in which 263 of the total enrollment of 705 are Moslems.

The Jesuit mission also conducts a House of Arabic Studies, with the Rev. Richard McCarthy, S.J., who holds a doctorate in Arabic Studies from Oxford, in charge of the work. *(NC)*

BOOK REVIEWS

DUFF EDWARD, S.J.: *The Social Thought of the World Council of Churches.* London, New York, Toronto, Longmans, Green & Co., 1956. xii + 339 pp.

Undoubtedly, few subjects are at the same time more moving and more disappointing than this one. Moving because of such sincerity, loyalty and good will in the face of the very serious problems confronting the Christian conscience; disappointing because of the paucity of results.

Fr. Duff, a Jesuit, has had at his disposal as many of the reports, minutes and conclusions, as he required, of the last Congresses, from the separate movements of *Life and Work* and *Faith and Order*, down to Evanston, by way of Lausanne, Edinburgh and Amsterdam on the one hand, and Stockholm, Oxford and Amsterdam on the other. And, as is evident from reading his book, in giving an account of what he learned, he has shown the same fairness as that which he received from those who provided him with the documents.

No less sincerity was displayed in the meetings of the Congresses. The theologians were representative of all shades of Protestant opinion. Some of them were statesmen like Foster Dulles, or economists like Ellul. All came with the peculiar problems of their own countries, and of their own cultures and civilisations. Each one explained his position with complete frankness—and their differences became immediately evident.

Whence the final disillusionment. No one really ever had any illusion or idea that he would establish anything resembling a "Malines Code"—that would not have been Protestant—but they might have at least hoped to have ended up with some harmonious conclusions on which there was some measure of agreement, even if the premises were different. But this again proved to be almost an idle hope.

In order to understand the problem of the World Council, we must get down to its centre. In the first place, there is the history of the ecumenical idea and movement: *Life and Work* on one side, and *Faith and Order* on the other; their fusion at Amsterdam. The breadth of vision varies with the international outlook. At Stockholm, between the two wars, it was agreed that the Christian Faith had social implications, but what . . . ? After the war, the Patriarchs of Georgia, Serbia, Bulgaria and Roumania agreed with Moscow in condemning the Amsterdam Congress, the cold war had begun. At Evanston, with the world situation even worse, conditions could have been as bad as possible; the opinions of individual churches were hardening, but even this did not prevent some progress in the conception of unity.

But what unity? The preliminary problems begin to accumulate. What is the nature of the World Council of Churches? - a "fraternity of churches which accept Our Lord Jesus Christ as God and Saviour." Very well, but all their ideas on the constitution of the "Church" are

different, and how can one reach agreement on the unity to be realised, if the very concepts of "church" and "unity" are contradictory? "Unity in Christ and disunity as churches." The understanding is therefore, 1) that the World Council is not a super-church; 2) it is not charged with negotiating the union of the Churches; and 3) it will not prejudge the ecclesiological problem. But the question of *the Church* of Christ, and not of *the Churches*, makes itself persistently felt. Is it a platonic idea towards which we are tending, or a historic reality in which we are living?

To this preliminary is linked the problem of the social philosophy of the World Council. Each church has its own ethics, and thus its different approach to the social problem. The Council realises this, and faces two contradictory tendencies. Either an "Ethics of Aims" or an "Ethics of Inspiration"; either obedience to a code, accepted by reason, applicable to all, a natural law which is the expression of the Divine Will, or a personal attitude, "a living answer to a living Person." We immediately think of the "Two Sources" of Bergson—"morale de pression et morale d'aspiration," both flowing in opposite directions. In brief, is there an objective morality with its own laws, or is morality a subjective arrangement, a moral sense which transcends reason? The opposition is theological—it deals with the meaning to be given to human nature in its relationship with its Creator and Saviour, with the value of human effort directed to a supernatural good. The acceptance of the natural law is the only starting point for one school; for the other it means limiting the sovereignty of Christ. What is the choice—the natural law, the ethics of the old Adam; or is reverent and intelligent reading of the Bible sufficient to reveal the law to us?

This problem, at the same time both theological and ecclesiological, brings into play at once the significance of our entanglement with things terrestrial; should this be the activity of Christians, or of the churches, or of the Church? It deals with the coming of Christ into the world, and the Redemption. Where exactly is the Kingdom? Is it already present so that it involves every human action?—then nothing earthly can escape it. Is it in the "Beyond"—after the Second Coming? Then the present world is the temporal Kingdom, handed over to its own control and to its own sin. In this case, one would be very near, or would have even gone further than political Augustinism: the State is the "magnum latrocinium"; and moral pessimism leads to political pessimism. In brief, what is the relation of the two kingdoms, temporal and supernatural; reciprocal limitation or complete integration?

But we must go back even further. Morality is linked with Eschatology: it is connected with the Coming of Christ. Either Christ is coming now, or He has already come, or He is going to come—three different answers which entail three different attitudes to the world. If Christ is coming, I possess the secret of my salvation—this entails

moral isolationism; since my destiny is determined, the rest does not matter. If Christ is to come at the end of time, the present does not affect me, because the Kingdom, being in the "beyond," is purely spiritual. If Christ has come, the Kingdom exists in history, and is effected by history: hence we have religious socialism, which must run the world—man will be saved by building up the universe—the tension due to sin disappears.

We have now arrived at the middle of Fr. Duff's book. What follows is less novel for us. It deals in detail with the social policy of the World Council of Churches. The present evils are diagnosed as we ourselves would analyse them. Between Amsterdam and Evanston there is some progress, because the underlying idea has evolved: capitalism is undergoing a change.

When it comes to suggesting an economic and political organisation for society, the answers are even more vague. It is a difficult task to devise a theology of work—how can we translate "laborare est orare" into modern English? We find ourselves inevitably face to face with the opposition between communism and capitalism. Rejecting both, one seeks a third position, and in some quarters there can be seen the hope of a "Labourism" extended to Europe. But the complete solution does not lie there either, since in the course of the nineteenth century religious practice became the province of the middle classes, and the Protestant churches experienced the "apostasy of the masses."

What should the Church, or the churches, or Christians do? Is their role merely that of assessing the social structure of the future, or of contributing to its shaping? At Oxford (1937) it was maintained that Christians are bound, before God, by the duty of Christian charity and social justice: at Amsterdam, that the Church should educate Christians; at Evanston, that the Church had definite duties to society, which were distinct from her evangelical mission to the world—she should even influence economics; but will she have a programme to offer ?

What about politics? Amsterdam let it be known that she could not let herself be compromised by any party, since all policies are open to ambiguity, and there could be no question of a Christian party.

What should be one's attitude to Marxism? At first, under the influence of Karl Barth, there were dreams of neutrality between East and West, but this was no longer possible at Amsterdam, when the mystique of the "Sense of History" became all-pervading, and communism was presented as a lay religion.

International Order remains to be considered. War is not inevitable if man turns towards God and obeys His laws. Amsterdam seemed to pass a radical condemnation of war. However, in the face of an actual war, there are three attitudes said to be possible; a) absolute refusal to take part—non-violence after the manner of Ghandi; b) "Ultima ratio," the idea that war is the last resort of justice which has been openly and obstinately flouted; and c) conscientious objec-

tion, in which certain Christians, by their sufferings, bear witness to integrity, in the face of any evil, which, perhaps necessarily, occurs.

All this is insufficient. Peace is not only an absence of hostility between nations; it is an exercise of charity between peoples. In this latter, Christians will endeavour to break down barriers, they will freely support those who wish to curb absolute sovereignty; they will encourage the reduction of armaments; they will be opposed both to the colonialism of the old empires and the exaggerated nationalism of the newly-independent. They will encourage international foundations, but will recognise the weakness of International Law, bereft as it is, of all compulsory powers or sanctions. Nothing is possible here without an international morality; it is not only an *ethic* or code of behaviour; it requires an *ethos,* or an attitude of mind.

We must now conclude. Will the Ecumenical Movement become a third force between East and West, and between communism and capitalism? It is not the Church, but it is better than an assembly of churches; it would like to be this "third way" which leads to unity. Doubtless, one will consider on reading the last chapter that the results are meagre. There is no universally agreed definition of "Justice," the "State," or "Rights of man." If the domain of religion is entirely transcendent, beyond the temporal, the World Council will stop short of making too precise statements or clear-cut precepts. If the interior domain of conscience is separated so radically from the exterior order of action, will we not be exposed, when faced with temporal problems, with a temptation to "Angelism"? Once again we come up against the ethics of inspiration, without a precise declaration of principles to serve as a guide. Social progress will be the work of individual consciences —structural reforms will take second place.

But we must not be too pessimistic. At the end of the book, Fr. Duff recounts the positions that have been consolidated. There is a repeated affirmation of the dignity of man, created and ransomed by Divine love. Egocentricity is no longer possible, service to others is inevitable. Civic responsibility and a sense of duty to the community, national and international, becomes obligatory for each one of us. By its very existence the World Council has stressed the most important motif of all social work in both the national and supranational spheres —charity. It has proclaimed the spiritual solidarity of all men, which is above all class distinction and race rivalry. It has taught ultimate equality in a common destiny and in divinely asserted values. Without resorting to any social levelling-out, it condemns the exploitation of man by man, whether in groups, classes or races. It stresses that neither economic progress nor international relations are beyond human control. It has rejected all determinism, economic or political. Finally, it has proclaimed, in spite of all our present anxieties, that the world is not meaningless, that human activity has some significance, and human life some value. It has reminded the world of hope in God, in Christ our Saviour.

All this adds up to no insignificant result. We have added nothing of our own. We have tried, in our turn, to be just as loyal and faithful in summarising the work of Fr. Duff. We then sincerely wish him, in both Catholic and Protestant circles, every success.

G. JARLOT, S.J.

The Bridge. A Yearbook of Judaeo-Christian Studies. Vol. I. Edited by John M. Oesterreicher and sponsored by the Institute of Judaeo-Christian Studies: Seton Hall University. New York: Pantheon Books, 1955, pp. 349.

The Bridge is Jesus Christ. It is to Him that there has been dedicated this excellent symposium which, with this first volume inaugurates a new series of Judaeo-Christian studies under the direction of Fr. John M. Oesterreicher. Christ is above all the center of the unity of the Church of the New Testament because it is He "who has made both one" (Eph. 2, 14); that is to say, He has fused together the Hebrew element and the pagan element into the organic unity of His Mystical Body. Thus, the purest and the best Hebrew tradition passed over into Christianity and now forms part of its very essence, enriched further still, to be sure, by new and distinctive elements at the "fullness of time" which ended with the Old Law and marked the beginning of Christianity. This fact is a fundamental one. It explains why the Apostle of the Gentiles was ever conscious of it and why he gloried in it as being a special privilege of the race of Abraham and of the ancient fathers "from whom is the Christ according to the flesh" (Rom. 9, 5). It is in this sense, too, that each of us should make his very own the words of Pope Pius XI: "Spiritually we are Semites," a dictum which forms the keynote of this symposium.

None the less, all the consequences which flow from this basic idea—especially for us today—have not always been placed in their proper light. In view of the fact that in Christian veins there flows an element of Israelitic blood, we may be certain that Christianity has inherited and assimilated the best spirituality of the Old Testament; and that Jesus is not only the sign of division between Christians and those Jews who refused and who still refuse to enter into the pact of the New Testament, but He, in His Person, is a bridge projected over the abyss which historically and still today separates both parties. After the coming of Christ, the Jewish religion lost its prophetic and prognostic meaning, and consequently underwent a change in its intimate nature. Nevertheless, there remain very many points of contact under various aspects which are touched upon in this volume, principally among them: philosophical, theological, cultural, artistic, humanistic, intellectual. All of these are comprised and unified in the central idea of the symposium. As the Editors say in a *Statement of Purpose*, "The *Bridge* tries to show the unity of God's design as it leads from the Law to the Gospel—unbroken economy of salvation" (p. 9).

The contents of this work is so abundant that it is possible for

us to dwell only upon the more salient of its points. In addition to two introductory articles, the *Bridge* contains nineteen contributions, divided into four categories: there are six studies, six perspectives, two surveys, and five book reviews. An article which is exceptionally well-done is a biblio-theological essay by the Abbot of Downside, Dom B.C. Butler, O.S.B., dealing with the "Hebrew" Gospel of Saint Matthew in which there is an evident progression of thought leading from the Jewish "people of God" to the "new Israel," which is the Church formed by the Messias, as the sacred "Remnant," the heir of the promises made to the Fathers and to the Patriarchs. Taking into account the Messianic titles of Jesus, Dom Butler concludes: "At the same time, this filial consciousness justifies us in regarding the good news as a genuine reaffirmation and reinterpretation of the revelation given through Moses and the Prophets; and over and above this as a further and fuller revelation and self-giving of Him whose merciful promise to Moses had from the first been: 'I will be with you'" (Ex. 3, 12). B.M. Ahern indicates the same evolutional direction in the idea of *exodus* by bringing together all the pertinent references, even the most remote, which are to be found throughout the New Testament: "The exodus of Israel, the exodus of Christ, the exodus of the Christian—all form a vital unity, all compenetrate in perfect harmony" (p. 73).

Ad interesting analysis is presented to the reader by Cornelia and Irving Süssman dealing with those creations by the Russian-Jewish painter Marc Chagall in which the crucifix forms part of the scene. This is accompanied by four photographical reproductions. (See particularly the self-portrait where the artist looks at Our Lord upon the Cross).

Among the articles which are particularly well-done must be mentioned that of Fr. John M. Oesterreicher entitled "The Enigma of Simone Weil." This delicate and complex subject is carefully handled here with all due regard for the fine points of psychology, and with a thorough documentation taken for the most part directly from the writings of Miss Weil. The life and thought of Simone Weil constitute an enigma, indeed; almost a mystery, one might say. On the one hand, she seems so attracted by the ineffable fascination of Christ, so penetrated by a profound and lively sense of the charity of Christ as is often not to be found among Christians themselves; and this to the point of making her life appear that of a saint. But this notwithstanding, Miss Weil never accepted Baptism and thus never entered the Church; she remained always at the "intersection of Christianity and non-Christianity." Her life was one continuous mortification, a gradual death of self for the good of others. The characteristic of her life was "to die slowly and heroically" (p. 157). In his attempt to resolve this enigma on the psychological plane, Fr. Oesterreicher concludes that "her philosophy was a holding on to the pain of her youth, a longspun suicide. What disturbed her early life, what bent her thought, also injured her spirituality... In this her anguished heart was

her philosophy born" (p. 157). This is not a categorical answer, to be sure, since we are dealing here with the enigma of an individual life and with philosophical thought; but it may well be the best answer we can give to characterize the extraordinary ways of this exceptional soul.

The surveys themselves supply us with much interesting and significant information. Thus, for example, the reader learns that the victims of the Nazi persecution of the Jews reached the number of 6,093,000, that is, 73.4% of European Jewry; a crime that was almost equivalent to genocide.

This first unit of Judaeo-Christian studies is, in short, so replete with variety and richness of content as to make one look forward with genuine pleasure to the succeeding volumes.

JOHN VODOPIVEC

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